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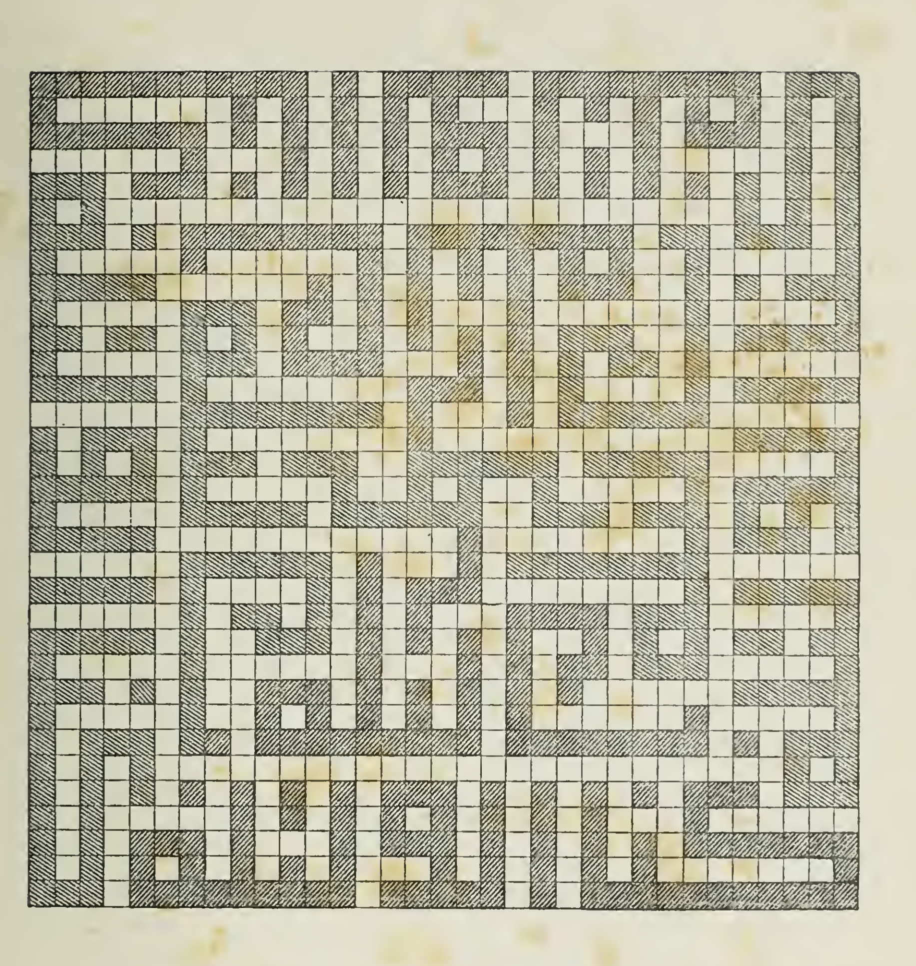
OF

The Arabian Nights' Entertainments

ILLUSTRATED

VOLUME IV





للابرار كلّ شی بر

"TO THE PURE ALL THINGS ARE PURE"
(Puris omnia pura).

—*Arab Proverb.*

"Niuna corrotta mente intese mai sanamente parole."

—"*Decameron*"—*conclusion.*

"Erubuit, posuitque meum Lucretia librum
Sed coram Bruto. Brute! recede, leget."

—*Martial.*

"Mieulx est de ris que de larmes escripre,
Pour ce que rire est le propre des hommes."

—RABELAIS.

"The pleasure we derive from perusing the Thousand-and-One Stories makes us regret that we possess only a comparatively small part of these truly enchanting fictions."

—CRICHTON'S "*History of Arabia.*"





No. 28.

The Adventures of Bulukiya.

"And they saw lying at full length upon the throne our lord Solomon . . . his right hand was passed over his breast, and on the middle finger was the seal-ring whose lustre outshone that of all other gems in the place. . . . Then he (Affan) went up to the throne, but as he drew near unto it, lo! a mighty serpent came forth from beneath it and cried out at him with so terrible a cry that the whole place trembled and sparks flew from its mouth."

The Book of the Thousand Nights and a Night

TRANSLATED FROM THE ARABIC BY

CAPTAIN SIR R. F. BURTON

K.C.M.G. F.R.G.S. &c. &c. &c.

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LEONARD C. SMITHERS

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ALBERT LETCHFORD



IN TWELVE VOLUMES—VOLUME IV

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LIST OF ILLUSTRATIONS TO THE FOURTH VOLUME.

(LIBRARY EDITION.)

CONTENTS OF THE FOURTH VOLUME.

UNS AL-WUJUD AND THE WAZIR'S DAUGHTER AL-WARD FI'L-AKMAM OR ROSE-IN-HOOD.[1]

There was once, in days of yore and in ages and times long gone before, a King of great power and lord of glory and dominion galore; who had a Wazir Ibrahim hight, and this Wazir's daughter was a damsel of extraordinary beauty and loveliness, gifted with passing brilliancy and the perfection of grace, possessed of abundant wit, and in all good breeding complete. But she loved wassail and wine and the human face divine, and choice verses and rare stories; and the delicacy of her inner gifts invited all hearts to love, even as saith the poet describing her:—

Like moon she shines amid the starry sky, * Robing in tresses blackest ink outvie.
The morning-breezes give her boughs fair drink, * And like a branch she sways with supple ply:
She smiles in passing us. O thou that art * Fairest in yellow robed, or cramoisie,
Thou playest with my wit in love, as though * Sparrow in hand of playful boy were I.[2]

Her name was Rose-in-Hood and she was so named for her young and tender beauty and the freshness of her brilliancy; and the King loved her in his cups because of her accomplishments and fine manners. Now it was the King's custom yearly to gather together all the nobles of his realm and play with the ball.[3] So when the day came round whereon the folk assembled for ball-play, the Minister's daughter seated herself at her lattice, to divert herself by looking on at the game; and, as they were at play, her glance fell upon a youth among the guards than whom never was seen a comelier face or a goodlier form; for he was bright of favour, showing white teeth when he smiled, tall-

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1 Lit. "The rose in the sleeves or calyces." I take my English equivalent from Jeremy Taylor, "So I have seen a rose newly springing from the clefts of its hood," etc.

2 These lines are from the Bresl. Edit. (v. 35). The four couplets in the Mac. Edit. are too irrelevant.

3 Polo, which Lane calls "Goff."

statured and broad-shouldered. She looked at him again and again and could not take her fill of gazing; and presently said to her nurse, "What is the name of yonder handsome young man among the troops?" Replied the nurse, "O my daughter, the dear fellows are all handsome. Which of them dost thou mean?" Said Rose-in-Hood, "Wait till he come past and I will point him out to thee." So she took an apple and as he rode by dropped it on him, whereupon he raised his head, to see who did this, and espied the Wazir's daughter at the window, as she were the moon of fullest light in the darkness of the night; nor did he withdraw his eyes till his heart was utterly lost to her, and he recited these lines:—

Was't archer shot me, or was't thine eyes * Ruined lover's heart that thy charms espies?
Was the notchèd shaft[1] from a host outshot, * Or from latticed window in sudden guise?

When the game was at an end, and all had left the ground, she asked her nurse, "What is the name of that youth I showed thee?" and the good woman answered, "His name is Uns al-Wujud"; whereat Rose-in-Hood shook her head and lay down on her couch, with thoughts a-fire for love. Then, sighing deeply, she improvised these couplets:—

He missed not who dubbed thee, "World's delight," * A world's love conjoining to bounty's light[2]:
O thou, whose favour the full moon favours, * Whose charms make life and the living bright!
Thou hast none equal amongst mankind; * Sultan of Beauty, and proof I'll cite:
Thine eye-brows are likest a well-formed Nún,[3] * And thine eyes a Sád,[4] by His hand indite;
Thy shape is the soft, green bough that gives * When asked to all with all gracious sprite:
Thou excellest knights of the world in stowre, * With delight and beauty and bounty dight.

---

1 Arab. "Muffawak" = well-notched, as its value depends upon the notch. At the end of the third hemistich Lane's Shaykh very properly reads "baghtatan" (suddenly) for "burhatan" = during a long time.

2 "Uns" (which the vulgar pronounce Anas) "al-Wujúd" = Delight of existing things, of being, of the world. Uns wa júd is the normal pun = love-intimacy and liberality; and the paranomasia (which cannot well be rendered in English) re-appears again and again. The story is throughout one of love; hence the quantity of verse.

3 The allusion to a "written N" suggests the elongated not the rounded form of the letter.

4 The fourteenth Arabic letter in its medial form resembling an eye.

When she had finished her verses, she wrote them on a sheet of paper, which she folded in a piece of gold-embroidered silk and placed under her pillow. Now one of her nurses had seen her; so she came up to her and held her in talk till she slept, when she stole the scroll from under her pillow; and, after reading it, knew that she had fallen in love to Uns al-Wujud. Then she returned the scroll to its place and when her mistress awoke, she said to her, "O my lady, indeed I am to thee a true counsellor and am tenderly anxious on thy account. Know that love is a tyrant and the hiding it melteth iron and entaileth sickness and unease; nor for whoso confesseth it is there aught of reproach." Rejoined Rose-in-Hood, "And what is the medicine of passion, O nurse mine?" Answered the nurse, "The medicine of passion is enjoyment. Quoth she, "And how may one come by enjoyment?" Quoth the other, "By letters and messages, my lady; by whispered words of compliment and by greetings before the world[1]; all this bringeth lovers together and makes hard matters easy. So if thou have aught at heart, mistress mine, I am the fittest to keep thy secret and do thy desires and carry thy letters." Now when the damsel heard this, her reason flew and fled for joy; but she restrained herself from speech till she should see the issue of the matter, saying within herself, "None knoweth this thing of me, nor will I trust this one with my secret till I have tried her." Then said the woman, "O my lady, I saw in my sleep as though a man came to me and said:—Thy mistress and Uns al-Wujud love each other; so do thou serve their case by carrying their messages and doing their desires and keeping their secrets; and much good shall befall thee. So now I have told thee my vision and 'tis thine to decide." Quoth Rose-in-Hood, after she heard of the dream,——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Seventy-second Night,

She said, It hath reached me, O auspicious King, that Rose-in-Hood asked her nurse after hearing of the dream, "Tell me,

1 This is done by the man passing his fingers over the brow, as if to wipe off perspiration; the woman acknowledges it by adjusting her head-veil with both hands. As a rule in the Moslem East women make the first advances; and it is truly absurd to see a great bearded fellow blushing at being ogled. During the Crimean war the fair sex of Constantinople began by these allurements but found them so readily accepted by the Giaours that they were obliged to desist.

canst thou keep a secret, O my nurse?" Whereto she answered, "And how should I not keep secrecy, I that am of the flower of the free[1]?" Then the maiden pulled out the scroll, whereon she had written the verses and said, "Carry me this my letter to Uns al-Wujud and bring me his reply." The nurse took the letter, and repairing to Uns al-Wujud kissed his hands and greeted him right courteously, then gave him the paper; and he read it, and comprehending the contents wrote on the back these couplets:—

I soothe my heart and my love repel, * But my state interprets my love too well:
When tears flow I tell them mine eyes are ill, * Lest the censor see and my case foretell,
I was fancy-free and unknew I Love; * But I fell in love and in madness fell.
I show you my case and complain of pain, * Pine and ecstasy that your ruth compel:
I write you with tears of eyes, so belike * They explain the love come my heart to quell;
Allah guard a face that is veiled with charms, * Whose thrall is Moon and the stars as well;
In her beauty I never beheld the like; * From her sway the branches learn sway and swell:
I beg you, an 'tis not too much of pains, * To call[2]; 'twere boon without parallel.
I give you a soul you will haply take, * To which Union is Heaven, Dis-union Hell.

Then he folded the letter, and kissing it, gave it to the go-between and said to her, "O nurse, incline thy lady's heart to me." "To hear is to obey," answered she, and carried the script to her mistress, who kissed it and laid it on her head, then she opened it and read it and understood it, and wrote at the foot of it these couplets:—

O whose heart by our beauty is captive ta'en, * Have patience and all thou shalt haply gain!
When we knew that thy love was a true affect, * And what pained our heart to thy heart gave pain,
We had granted thee wished-for call and more; * But hindered so doing the chamberlain.
When the night grows dark, through our love's excess * Fire burns our vitals with might and main:

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1 The greatest of all explorers and discoverers of the world will be he who finds a woman confessing inability to keep a secret.

2 The original is intensely prosaic—and so am I.

And sleep from our beds is driven afar, * And our bodies are tortured by passion-bane.
"Hide Love!" in Love's code is the first command; * And from raising his veil thy hand restrain:
I fell love-fulfillèd by yon gazelle: * Would he never wander from where I dwell!

Then she folded the letter and gave it to the nurse, who took it and went out from her mistress to seek the young man; but, as she would fare forth, the chamberlain met her and said to her, "Whither away?" "To the bath," answered she; but in her fear and confusion she dropped the letter without knowing it, and went off unrecking what she had done, when one of the eunuchs, seeing it lying in the way, picked it up. When the nurse came without the door, she sought for it but found it not, so turned back to her mistress and told her of this and what had befallen her. Meanwhile the Wazir came out of the Harim and seated himself on his couch; whereupon behold, the eunuch, who had picked up the letter, came in to him, hending it in hand and said, "O my lord, I found this paper lying upon the floor and picked it up." So the Minister took it from his hand, folded as it was, and opening it, read the verses as above set down. Then, after mastering the meaning, he examined the writing and knew it for his daughter's hand; whereupon he went to her mother, weeping so abundant tears that his beard was wetted. His wife asked him, "What maketh thee weep, O my lord?" And he answered, "Take this letter and see what is therein." So she took it and found it to be a love-letter from her daughter Rose-in-Hood to Uns al-Wujud: whereupon the ready drops sprang to her eyes; but she composed her mind, and gulping down her tears, said to her husband, "O my lord, there is no profit in weeping: the right course is to cast about for a means of keeping thine honour and concealing the affair of thy daughter." And she went on to comfort him and lighten his trouble; but he said, "I am fearful for my daughter by reason of this new passion. Knowest thou not that the Sultan loveth Uns al-Wujud with exceeding love? And my fear hath two causes. The first concerneth myself; it is, that she is my daughter: the second is on account of the King; for that Uns al-Wujud is a favourite with the Sultan and peradventure great troubles shall come out of this affair. What deemest thou should be done?"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Seventy-third Night,

She said, It hath reached me, O auspicious King, that the Wazir, after recounting the affair of his daughter, asked his wife, "What deemest thou should be done?" And she answered, "Have patience whilst I pray the prayer for right direction." So she prayed a two-bow prayer according to the prophetic[1] ordinance for seeking divine guidance; after which she said to her husband, "In the midst of the Sea of Treasures[2] standeth a mountain named the Mount of the Bereaved Mother (the cause of which being so called shall presently follow in its place, Inshallah!); and thither can none have access, save with pains and difficulty and distress; do thou make that same her abiding-place." Accordingly the Minister and his wife agreed to build on that mountain a virgin castle and lodge their daughter therein with the necessary provision to be renewed year by year and attendants to cheer and to serve her. Accordingly he collected carpenters, builders and architects, and despatched them to the mountain where they builded her an impregnable castle, never saw eyes the like thereof. Then he made ready vivers and carriage for the journey and going in to his daughter by night, bade her prepare to set out on a pleasure-excursion. Thereupon her heart presaged the sorrows of separation and when she went forth and saw the preparations for the journey, she wept with sore weeping and wrote that upon the door which might acquaint her lover with what had passed and with the transports of passion and grief that were upon her, transports such as would make the flesh to shiver and hair to stare, and melt the hardest stone with care, and tear from every eye a tear. And what she wrote were these couplets:—

By Allah, O thou house, if my beloved a-morn go by, * And greet with signs and signals lover e'er is wont to fly,

1 Arab. "Sunnat," the practice of the Prophet. For this prayer and other silly and superstitious means of discovering the "right direction" (which is often very wrongly directed) see Lane, M. E. chapt. xi.

2 Arab. "Bahr (sea or river) al-Kunúz": Lane (ii. 576) ingeniously identifies the site with the Upper Nile whose tribes, between Assouan (Syene) and Wady al-Subú'a are called the "Kunúz"—lit. meaning "treasures" or "hoards." Philæ is still known as the "Islet of Anas (for Uns) al-Wujud"; and the learned and accurate Burckhardt (Travels in Nubia, p. 5), records the local legend that a mighty King called Al-Wujúd built the Osirian temples. I can give no information concerning Jabal al-Saklá (Thaklá), the Mount of Thecla (?) = the woman bereft of children, beyond the legend contained in night ccclxxix.

I pray thee give him our salams in pure and fragrant guise, * For he indeed may never know where we this eve shall lie.
I wot not whither they have fared, thus bearing us afar * At speed, and lightly-quipt, the lighter from one love to fly:
When starkens night, the birds in brake or branches snugly perched * Wail for our sorrow and announce our hapless destiny :
The tongue of their condition saith, "Alas, alas for woe, * And heavy brunt of parting-blow two lovers must aby" :
When viewed I separation-cups were fillèd to the brim * And us with merest sorrow-wine Fate came so fast to ply,
I mixed them with becoming share of patience self to excuse, * But Patience for the loss of you her solace doth refuse.

Now when she ended her lines, she mounted and they set forward with her, crossing and cutting over wold and wild and riant dale and rugged hill, till they came to the shore of the Sea of Treasures: there they pitched their tents and built her a great ship, wherein they went down with her and her suite and carried them over to the mountain. The Minister had ordered them, on reaching the journey's end, to set her in the castle and to make their way back to the shore, where they were to break up the vessel. So they did his bidding and returned home, weeping over what had befallen. Such was their case; but as regards Uns al-Wujud, he arose from sleep and prayed the dawn-prayer, after which he took horse and rode forth to attend upon the Sultan. On his way he passed by the Wazir's house, thinking perchance to see some of his followers as of wont; but he saw no one and looking upon the door he read written thereon the verses aforesaid. At this sight, his senses failed him; fire was kindled in his vitals and he returned to his lodging, where he passed the day in trouble and transports of grief, without finding ease or patience, till night darkened upon him, when his yearning and love-longing redoubled. Thereupon, by way of concealment, he disguised himself in the ragged garb of a Fakir,[1] and set out wandering at random through the glooms of night, distracted and unknowing whither he went. So he wandered on all that night and next day, till the heat of the sun waxed fierce and the mountains flamed like fire and thirst was grievous upon him. Presently, he espied a tree, by whose side was a thin thread of running water; so he made towards it and sitting down in the shade, on the bank of the rivulet, essayed

1 A religious mendicant (lit. a pauper), of whom there are two great divisions. The Shara'i acts according to the faith: the others (Lá Shara'i, or irreligious) are bound by no such prejudices and are pretty specimens of scoundrels (Pilgrimage, i. 22).

to drink, but found that the water had no taste in his mouth[1]; and indeed his colour had changed and his face had yellowed, and his feet were swollen with travel and travail. So he shed copious tears and repeated these couplets:—

The lover is drunken with love of friend; * On a longing that groweth his joys depend:
Love-distracted, ardent, bewildered, lost * From home, nor may food aught of pleasure lend:
How can life be delightsome to one in love, * And from lover parted, 'twere strange, unkenned!
I melt with the fire of my pine for them, * And the tears down cheek in a stream descend.
Shall I see them, say me, or one that comes * From the camp, who th' afflicted heart shall tend?

And after thus reciting he wept till he wetted the hard dry ground; but anon without loss of time he rose and fared on again over waste and wold, till there came out upon him a lion, with a neck buried in tangled mane, a head the bigness of a dome, a mouth wider than the door thereof and teeth like elephants' tusks. Now when Uns al-Wujud saw him, he gave himself up for lost and turning[2] towards the Temple of Meccah, pronounced the professions of the faith and prepared for death. He had read in books that whoso will flatter the lion, beguileth him,[3] for that he is readily duped by smooth speech and gentled by being glorified; so he began and said, "O Lion of the forest! O Lord of the waste! O terrible Leo! O father of fighters! O Sultan of wild beasts! Behold, I am a lover in longing, whom passion and severance have been wronging; since I parted from my dear, I have lost my reasoning gear; wherefore, to my speech do thou give ear and have ruth on my passion and hope and fear." When the lion heard this, he drew back from him and sitting down on his hind-quarters, raised his head to him and began to frisk tail and paws; which when Uns al-Wujud saw, he recited these couplets:—

---

1 Meaning his lips and palate were so swollen by drought.

2 It is a pious act in time of mortal danger to face the Kiblah or Meccan temple, as if standing in prayer.

3 Still the belief of the Badawi who tries to work upon the beast's compassion: "O great King, I am a poor man, with wife and family, spare me that Allah spare thee!" and so forth. If not famished the lion will often stalk off, looking behind him as he goes; but the man will never return by the same path; "for," says he, "haply the Father of Roaring may repent him of a wasted opportunity." These lion-tales are very common, witness that of Androcles at Rome and a host of others. Una and her lion is another phase. It remained for M. Jules Gérard, first the *chasseur* and then the *tueur du lion*, to assail the reputation of the lion and the honour of the lioness.

Lion of the wold wilt thou murther me, * Ere I meet her who doomed me to slavery?
I am not game and I bear no fat; * For the loss of my love makes me sickness dree;
And estrangement from her hath so worn me down * I am like a shape in a shroud we see.
O thou Sire of Spoils,[1] O thou Lion of War, * Give not my pains to the blamer's gree.
I burn with love, I am drowned in tears * For a parting from lover, sore misery!
And my thoughts be hers in the murk of night * For love hath made my being unbe.

As he had finished his lines the lion rose——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Seventy-fourth Night,

She said, It hath reached me, O auspicious King, that as Uns al-Wujud ended his lines, the lion rose and stalked slowly up to him, with eyes tear-railing and licked him with his tongue, then walked on before him, signing to him as though saying, "Follow me." So he followed him, and the beast ceased not leading him on for a while till he brought him up a mountain, and guided him to the farther side, where he came upon the track of a caravan over the desert, and knew it to be that of Rose-in-Hood and her company. Then he took the trail, and when the lion saw that he knew the track for that of the party which escorted her, he turned back and went his way; whilst Uns al-Wujud walked along the foot-marks day and night, till they brought him to a dashing sea, swollen with clashing surge. The trail led down to the sandy shore and there broke off; whereby he knew that they had taken ship and had continued their journey by water. So he lost hope of finding his lover, and with hot tears he repeated these couplets:—

Far is the fane and patience faileth me; * How can I seek them[2] o'er the abysmal sea;
Or how be patient, when my vitals burn * For love of them, and sleep waxed insomny?
Since the sad day they left the home and fled, * My heart's consumèd by love's ardency:

1 Abú Háris = Father of spoils: one of the lion's hundred titles.
2 "They" again for "she."

Sayhún, Jayhún,[1] Euphrates-like my tears, * Make flood no deluged rain its like can see:
Mine eyelids chafed with running tears remain, * My heart from fiery sparks is never free;
The hosts of love and longing pressèd me * And made the hosts of Patience break and flee.
I've risked my life too freely for their love; * And risk of life the least of ills shall be.
Allah ne'er punish eye that saw those charms * Enshrined, and passing full moon's brilliancy!
I found me felled by fair wide-opened eyes, * Which pierced my heart with stringless archery:
And soft, lithe, swaying shape enraptured me * As sway the branches of the willow-tree:
Wi' them I covet Union that I win, * O'er love-pains, cark and care, a mastery.
For love of them aye morn and eve I pine, * And doubt all came to me from evil eyne.

And when his lines were ended he wept till he swooned away, and abode in his swoon a long while; but as soon as he came to himself he looked right and left, and seeing no one in the desert he became fearful of the wild beasts; so he clomb to the top of a high mountain, where he heard the voice of a son of Adam speaking within a cave. He listened, and lo! they were the accents of a devotee, who had forsworn the world and given himself up to pious works and worship. He knocked thrice at the cavern door, but the hermit made him no answer neither came forth to him; wherefore he groaned aloud and recited these couplets:—

What pathway find I my desire t' obtain, * How 'scape from care and cark and pain and bane?
All terrors join to make me old and hoar * Of head and heart, ere youth from me is ta'en:
Nor find I any aid my passion, nor * A friend to lighten load of bane and pain.
How great and many troubles I've endured! * Fortune hath turned her back I see unfain.
Ah mercy, mercy on the lover's heart, * Doomed cup of parting and desertion drain!
A fire is in his heart, his vitals waste, * And severance made his reason vainest vain.

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1 Jaxartes and Oxus. The latter (Jayhún or Amu, Oxus or Bactros) is famous for dividing Iran from Turan, Persia from Tartaria. The lands to its north are known as Má wará al-Nahr (Mawerannahar) or "What is behind the stream" = Transoxiana, and their capitals were successively Samarcand and Bokhara.

How dread the day I came to her abode * And saw the writ they wrote on doorway lain !
I wept, till gave I earth to drink my grief; * But still to near and far[1] I did but feign ;
Then strayed I till in waste a lion sprang * On me, and but for flattering words had slain :
I soothed him : so he spared me and lent me aid, * He too might haply of Love's taste complain.
O devotee, that idlest in thy cave, * Meseems eke thou hast learned Love's might and main ;
But if, at end of woes, with them I league, * Straight I'll forget all suffering and fatigue.

Hardly had he made an end of these verses when, behold! the door of the cavern opened and he heard one say, "Alas, the pity of it[2]!" So he entered and saluted the devotee, who returned his salam and asked him, "What is thy name?" Answered the young man, "Uns al-Wujud." "And what caused thee to come hither?" quoth the hermit. So he told him his story in its entirety, omitting naught of his misfortunes; whereat he wept and said, "O Uns al-Wujud, these twenty years have I passed in this place, but never beheld I any man here until yesterday, when I heard a noise of weeping and lamentation and looking forth in the direction of the sound, saw many people and tents pitched on the sea-shore; and the party at once proceeded to build a ship, in which certain of them embarked and sailed over the waters. Then some of the crew returned with the ship, and breaking it up went their way; and I suspect that those who embarked in the ship and returned not are they whom thou seekest. In that case, O Uns al-Wujud, thy grief must needs be great and sore and thou art excusable, though never yet was lover but suffered love-longing." Then he recited these couplets:—

Uns al-Wujud, dost deem me fancy-free, * When pine and longing slay and quicken me ?
I have known love and yearning from the years * Since mother-milk I drank, nor e'er was free.
Long struggled I with love, till learnt his might ; Ask thou of him, he'll tell with willing gree.
Love-sick and pining drank I passion-cup * And well-nigh perished in mine agony.
Strong was I, but my strength to weakness turned, * And eye-sword brake through Patience' armoury :
Hope not to win love-joys without annoy ; * Contrary ever links with contrary.

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1 Arab. "Dání wa gharíb" = friend and foe. The lines are partly from the Mac. Edit. and partly from the Bresl. Edit., v. 55.

2 Arab. "Wá Rahmatá-hu !" a form now used only in books.

But fear not change from lover true; be true * Unto thy wish, some day thine own 'twill be.
Love hath forbidden to his votaries * Relinquishment as deadliest heresy.

The eremite having ended his verse, rose, and coming up to Uns al-Wujud, embraced him,——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Seventy-fifth Night,

She said, It hath reached me, O auspicious King, that the eremite, having ended his verse, rose, and coming up to Uns al-Wajud embraced him, and they wept together till the hills rang with their cries and they fell down fainting. When they revived, they swore brotherhood[1] in Allah Almighty; after which said the Devotee, "This very night I will pray to God and seek of Him direction[2] anent what thou shouldst do to attain thy desire." Thus it was with them; but as regards Rose-in-Hood, when they brought her to the mountain and set her in the castle and she beheld its ordering, she wept and exclaimed, "By Allah, thou art a goodly place, save that thou lackest in thee the presence of the beloved[3]!" Then, seeing birds in the island, she bade her people set snares for them and put all they caught in cages within the castle; and they did so. But she sat at a lattice and bethought her of what had passed, and desire and passion and distraction redoubled upon her, till she burst into tears and repeated these couplets:—

O to whom now, of my desire complaining sore, shall I * Bewail my parting from my fere compellèd thus to fly?
Flames rage within what underlies my ribs, yet hide them I * In deepest secret dreading aye the jealous hostile spy:
I am grown as lean, attenuate as any pick of tooth,[4] * By sore estrangement, absence, ardour, ceaseless sob and sigh.

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1 Before noted. The relationship, like that of foster-brother, has its rights, duties and privileges.

2 Arab. "Istikhárah," before explained as praying for direction by omens of the rosary, opening the Koran and reading the first verse sighted, etc., etc. At Al-Madinah it is called Khirah and I have suggested (Pilgrimage, ii. 287) that it is a relic of the Azlam or Kidah (divining arrows) of paganism. But the superstition is not local: we have the Sortes Virgilianæ (Virgil being a magician) as well as Coranicæ.

3 Arab. Wujúd al-Habíb, a pun, also meaning, "Wujúd my beloved."

4 Arab. "Khilál," as an emblem of attenuation occurring in Al-Hariri (Ass. of Alexandria, etc.); also thin as a spindle (Maghzal), as a reed, and dry as a pair of shears. In the Ass. of Barka'id the toothpick is described as a beautiful girl. The use of this cleanly article was enjoined by Mohammed:— "Cleanse your mouths with toothpicks; for your mouths are the abode of the guardian angels whose pens are the tongues, and whose ink is the spittle of

Where is the eye of my beloved to see how I'm become * Like tree stripped bare of leafage left to linger and to die ?
They tyrannisèd over me whom they confined in place * Whereto the lover of my heart may never draw him nigh:
I beg the Sun for me to give greetings a thousandfold, * At time of rising and again when setting from the sky,
To the belovèd one who shames a full moon's loveliness, * When shows that slender form that doth the willow-branch out-vie.
If Rose herself would even with his cheek, I'd say of her * "Thou art not like it if to me my portion thou deny[1]":
His honey-dew of lips is like the grateful water-draught, * Would cool me when a fire in heart upflameth fierce and high:
How shall I give him up who is my heart and soul of me, * My malady my wasting cause, my love, leach sole of me ?

Then, as the glooms of night closed around her, her yearning increased and she called to mind the past and recited also these couplets:—

'Tis dark: my transport and unease now gather might and main, * And love-desire provoketh me to wake my wonted pain:
The pang of parting takes for ever place within my breast, * And pining makes me desolate in destitution lain.
Ecstasy sore maltreats my soul and yearning burns my sprite, * And tears betray love's secresy which I would lief contain:
I weet no way, I know no ease that can make light my load, * Or heal my wasting body or cast out from me this bane.
A hell of fire is in my heart upflames with lambent tongue * And Lazá's furnace-fires within my liver place have ta'en.
O thou, exaggerating blame for what befell, enough * I bear with patience whatsoe'er hath writ for me the Pen!
I swear, by Allah, ne'er to find aught comfort for their loss; * 'Tis oath of passion's children and their oaths are ne'er in vain.
O Night! Salams of me to friends and let to them be known * Of thee true knowledge how I wake and waking ever wone.

Meanwhile the hermit said to Uns al-Wujud, "Go down to the palm-grove in the valley and fetch some fibre.[2]" So he went and

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men; and to whom naught is more unbearable than remains of food in the mouth." A mighty apparatus for a small matter; but in very hot lands cleanliness must rank before godliness.

1 The sense is ambiguous. Lane renders the verse:—"Thou resemblest it (rose) not of my portion" and gives two explanations "because *he* is of my portion," or "because *his* cheek cannot be rosy if *mine* is not." Mr. Payne boldly translates:—

"If the rose ape his cheek, 'Now God forfend,' I say, 'That of my portion aught to pilfer thou shouldst try.'"

2 Arab. "Lif" (not "fibres which grow at the top of the trunk," Lane, ii. 577); but the fibre of the fronds worked like the cocoa-nut fibre which forms the now well-known Indian "coir." This "lif" is also called "filfil" or "fulfil," which Dr. Jonathan Scott renders "pepper" (Lane, i. 8), and it forms a clean succedaneum for one of the uncleanest articles of civilisation, the sponge. It is used in every Hammam and is (or should be) thrown away after use.

returned with the palm-fibre, which the hermit took, and twisting into ropes, made therewith a net,[1] such as is used for carrying straw; after which he said, "O Uns al-Wujud, in the heart of the valley groweth a gourd, which springeth up and drieth upon its roots. Go down there and fill this sack therewith; then tie it together and casting it into the water, embark thereon and make for the midst of the sea, so haply thou shalt win thy wish; for whoso never ventureth shall not have what he seeketh." "I hear and obey," answered Uns al-Wujud. Then he bade the hermit farewell after the holy man had prayed for him; and, betaking himself to the sole of the valley, did as his adviser had counselled him; made the sack, launched it upon the water, and pushed from shore. Then there arose a wind, which drave him out to sea, till he was lost to the eremite's view; and he ceased not to float over the abysses of the ocean, one billow tossing him up and another bearing him down (and he beholding the while the dangers and marvels of the deep), for the space of three days. At the end of that time Fate cast him upon the Mount of the Bereft Mother, where he landed, giddy and tottering like a chick unfledged, and at the last of his strength for hunger and thirst; but finding there streams flowing and birds on the branches cooing and fruit-laden trees in clusters and singly growing, he ate of the fruits and drank of the rills. Then he walked on till he saw some white thing afar off, and making for it, found that it was a strongly fortified castle. So he went up to the gate, and seeing it locked, sat down by it; and there he sat for three days, when behold, the gate opened and an eunuch came out, who finding Uns al-Wujud there seated, said to him, "Whence camest thou and who brought thee hither?" Quoth he, "From Ispahan, and I was voyaging with merchandise when my ship was wrecked and the waves cast me upon the farther side of this island." Whereupon the eunuch wept and embraced him, saying, "Allah preserve thee, O thou friendly face! Ispahan is mine own country, and I have there a cousin, the daughter of my father's brother, whom I loved from my childhood and cherished with fond affection; but a people stronger than we fell upon us in foray, and taking me among other booty, cut off my member masculine and sold me for a castrato whilst I was yet a lad; and this is how I came to be in such case."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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1 Arab. "Shinf"; a coarse sack, a "gunny-bag"; a net compared with such article.

Now when it was the Three Hundred and Seventy-sixth Night,

She said, It hath reached me, O auspicious King, that the eunuch who came forth from the castle, where Rose-in-Hood was confined, told Uns al-Wujud all his tale and said:—"The raiders who captured me cut off my member masculine and sold me for a castrato; and this is how I came to be in such case.[1]" And after saluting him and wishing him long life, the eunuch carried him into the courtyard of the castle, where he saw a great tank of water surrounded by trees, on whose branches hung cages of silver, with doors of gold, and therein birds were warbling and singing the praises of the Requiting King. And when he came to the first cage he looked in and lo! a turtle dove, on seeing him, raised her voice and cried out saying, "O Thou Bounty-fraught!" Whereat he fell down fainting and after coming to himself he sighed heavily and recited these couplets:—

O turtle dove, like me art thou distraught? * Then pray the Lord and sing "O Bounty-fraught!"
Would I knew an thy moan were sign of joy, * Or cry of love-desire in heart inwrought,—
An moan thou pining for a lover gone * Who left thee woe-begone to pine in thought,—
Or an like me hast lost thy fondest friend, * And severance long desire to memory brought?
Oh Allah, guard a faithful lover's lot * I will not leave her though my bones go rot!

Then, after ending his verses, he fainted again; and, presently reviving he went on to the second cage, wherein he found a ring-dove. When it saw him, it sang out, "O Eternal, I thank thee!" and he groaned and recited these couplets:—

I heard a ring-dove chanting plaintively, * I thank Thee, O Eternal, for this misery!"
Haply, perchance, may Allah, of His grace, * Send me by this long round my love to see.
Full oft[2] she comes with honeyed lips dark red, * And heaps up lowe upon love's ardency.
Quoth I (while longing fires flame high and fierce * In heart, and wasting life's vitality,
And tears like gouts of blood go railing down * In torrents over cheeks now pale of blee),

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1 In real life the eunuch, as a rule, avoids all allusion to his misfortune, although the slave will often describe merrily enough his being sold.

2 The visits are in dreamland. The ring-dove thanks the Lord for her (his?) suffering in the holy martyrdom of love.

None e'er trod earth that was not born to woe * But I will patient dree mine agony.
So help me Allah! till that happy day * When with my mistress I unite shall be;
Then will I spend my good on lover-wights, * Who're of my tribe and of the faith of me;
And loose the very birds from jail set free, * And change my grief for gladdest gree and glee!"

Then he went on to the third cage, wherein he found a mocking-bird[1] which, when it saw him, set up a song, and he recited the following couplets:—

Pleaseth me yon Hazár of mocking strain * Like voice of lover pained by love in vain.
Woe's me for lovers! Ah, how many men * By nights and pine and passion low are lain!
As though by stress of love they had been made * Morn-less and sleep-less for their pain and bane.
When I went daft for him who conquered me * And pined for him who proved of proudest strain,
My tears in streams down trickled and I cried, * "These long-linkt tear-drops bind like adamant-chain":
Grew concupiscence, severance long, and I * Lost Patience' hoards and grief waxed sovereign:
If Justice bide in world and me unite * With him I love and Allah veil us deign,
I'll strip my clothes that he my form shall sight * With parting, distance, grief, how poor of plight!

Then he went to the fourth cage, where he found a Bulbul[2] which, at sight of him, began to sway to and fro and sing its plaintive descant; and when he heard its complaint he burst into tears and repeated these couplets:—

The Bulbul's note, whenas dawn is high, * Tells the lover from strains of strings to fly:
Complaineth for passion Uns al-Wujúd, * For pine that would being to him deny.
How many a strain do we hear, whose sound * Softens stones and the rock can mollify:
And the breeze of morning that sweetly speaks * Of meadows in flowerèd greenery.
And scents and sounds in the morning-tide * Of birds and zephyrs in fragrance vie;

1 Arab. "Hazár"; I have explained it as meaning "(the bird of) a thousand (songs)."

2 The "Bulbul" had his day with us, but he departed with Tommy Moore; or rather, he remained with the ornithologist. We usually English the word by "nightingale"; but it is a kind of shrike or butcher-bird (*Langius Bolboul*. Lath.).

But I think of one, of an absent friend, * And tears rail like rain from a showery sky;
And the flamey tongues in my breast uprise * As sparks from gleed that in dark air fly.
Allah deign vouchsafe to a lover distraught * Someday the face of his dear to descry!
For lovers, indeed, no excuse is clear, * Save excuse of sight and excuse of eye.

Then he walked on a little and came to a goodly cage, than which was no goodlier there, and in it a culver of the forest, that is to say, a wood-pigeon,[1] the bird renowned among birds as the minstrel of love-longing, with a collar of jewels about its neck marvellous fine and fair. He considered it awhile and seeing it absently brooding in its cage, he shed tears and repeated these couplets:—

O culver of copse,[2] with salams I greet; * O brother of lovers who woe must weet!
I love a gazelle who is slender-slim, * Whose glances for keenness the scymitar beat:
For her love are my heart and my vitals a-fire, * And my frame consumes in love's fever-heat.
The sweet taste of food is unlawful for me, * And forbidden is slumber, unlawfullest sweet.
Endurance and solace have travelled from me, * And love homes in my heart and grief takes firm seat:
How shall life deal joy when they flee my sight * Who are joy and gladness and life and sprite?

As soon as Uns al-Wujud had ended his verse,——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Seventy-seventh Night,

She said, It hath reached me, O auspicious King, that as soon as Uns al-Wujud had ended his verse, the wood-culver awoke from its brooding and cooed a reply to his lines and shrilled and trilled with its thrilling notes till it all but spake with human speech[3];

1 The "Hamám" is a *lieu commun* in Arabic poetry. I have noticed the world-wide reverence for the pigeon and the incarnation of the Third Person of the Hindu Triad (Shiva), as "Kapoteshwara (Kapota-ishwara)" = pigeon or dove-god (Pilgrimage, iii. 218).

2 Arab. "Hamám al-Ayk." Mr. Payne's rendering is so happy that we must either take it from him or do worse.

3 All primitive peoples translate the songs of birds with human language; but, as I have noticed, the versions differ widely. The pigeon cries "Allah! Allah!" The dove "Karin, Tawwáb" (Bountiful, Pardoner!), the Katá or sand-grouse "Man sakat, salam" (who is silent is safe) yet always betrays itself by its lay of "Kat-ta," and lastly the cock "Uzkurú 'llah ya ghâfilún' (Remember, or take the name of Allah, ye careless!).

and the tongue of the case talked for it and recited these couplets :—

O lover, thou bringest to thought a tide * When the strength of my youth first faded and died;
And a friend of whose form I was 'namourèd, * Seductive and dight with beauty's pride;
Whose voice, as he sat on the sandhill-tree, * From the Nay's[1] sweet sound turned my heart aside;
A fowler snared him in net, the while * "O that man would leave me at large!" he cried:
I had hoped he might somewhat of mercy show * When a hapless lover he so espied;
But Allah smite him who tore me away, * In his hardness of heart, from my lover's side:
But aye my desire for him groweth more, * And my heart with the fires of disunion is fried;
Allah guard a true lover, who strives with love, * And hath borne the torments I still abide!
And, seeing me bound in this cage, with mind * Of ruth, release me my love to find.

Then Uns al-Wujud turned to his companion, the Ispahani, and said, "What palace is this? Who built it and who abideth in it?" Quoth the eunuch, "The Wazir of a certain King built it to guard his daughter, fearing for her the accidents of Time and the incidents of Fortune, and lodged her herein, her and her attendants; nor do we open it save once in every year, when their provision cometh to them." And Uns al-Wujud said to himself, "I have gained my end, though I may have long to wait." Such was his case; but as regards Rose-in-Hood, of a truth she took no pleasure in eating or drinking, sitting or sleeping; but her desire and passion and distraction redoubled on her, and she went wandering about the castle-corners, but could find no issue; wherefore she shed tears and recited these couplets :—

They have cruelly ta'en me from him, my beloved, * And made me taste anguish in prison ta'en :
They have fired my heart with the flames of love, * Barred all sight of him whom to see I'm fain :
In a lofty palace they prisoned me * On a mountain placed in the middle main.
If they'd have me forget him, right vain's their wish, * For my love is grown of a stronger strain.

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1 "Nay," the Darwaysh's reed-pipe, symbol of the sighing absent lover (*i.e.* the soul parted from the Creator) so famed by the Mullah-i-Rúm and Sir William Jones.

How *can* I forget him whose face was cause * Of all I suffer, of all I 'plain?
The whole of my days in sorrow's spent, * And in the thought of him through the night I'm lain.
Remembrance of him cheers my solitude, * While I lorn of his presence and lone remain.
Would I knew if, after this all, my fate * To oblige the desire of my heart will deign.

When her verses were ended, she ascended to the terrace-roof of the castle after donning her richest clothes and trinkets and throwing a necklace of jewels around her neck. Then binding together some dresses of Ba'albak[1] stuff by way of rope, she tied them to the crenelles and let herself down thereby to the ground. And she fared on over wastes and waterless wilds, till she came to the shore, where she saw a fisherman plying here and there over the sea, for the wind had driven him on to the island. When he saw her, he was affrighted[2] and pushed off again, flying from her; but she cried out and made pressing signs to him to return, versifying with these couplets:—

O fisherman, no care hast thou to fear, * I'm but an earth-born maid in mortal sphere;
I pray thee linger and my prayer grant * And to my true unhappy tale give ear:
Pity (so Allah spare thee!) warmest love; * Say, hast thou seen him—my beloved fere?
I love a lovely youth whose face excels * Sunlight, and passes moon when clearest clear:
The fawn that sees his glance is fain to cry * "I am his thrall," and own himself no peer:
Beauty hath written on his winsome cheek * Rare lines of pregnant sense for every seer;
Who sights the light of Love his soul is saved; * Who strays is Infidel to Hell anear:
An thou in mercy show his sight, O rare[3]! * Thou shalt have every wish, the dearest dear,
Of rubies and what likest are to them * Fresh pearls and unions new, the sea-shell's tear:

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1 Ba'albak=Ba'al (the God)-city (bek in Coptic and ancient Egyptian). Such, at least, is the popular derivation which awaits a better. No cloth has been made there since the Kurd tribe of gallant robbers known as the "Harfúsh" (or blackguards) lorded it over old "Heliopolis."

2 Thinking her to be a Jinn or Ghul in the shape of a fair woman. This Arab is a strange contrast with the English fisherman, and yet he is drawn with truth.

3 Arab. "Habbazá!" (good this!) or "Habba" (how good!): so "Habba bihi," how dear he is to me.

My friend, thou wilt forsure grant my desire * Whose heart is melted
in love's hottest fire.

When the fisherman heard her words, he wept and made moan and lamented; then, recalling what had betided himself in the days of his youth, when love had the mastery over him and longing and desire and distraction were sore upon him and the fires of passion consumed him, replied with these couplets:—

What fair excuse is this my pining plight, * With wasted limbs and
tears' unceasing blight;
And eyelids open in the nightly murk, * And heart like fire-stick[1] ready
fire to light;
Indeed, Love burdened us in early youth, * And true from false coin soon
we learn aright:
Then did we sell our soul on way of Love, * And drunk of many a well[2]
to win her sight;
Venturing very life to gain her grace, * And make high profit perilling
a mite.
'Tis love's religion whoso buys with life * His lover's grace, with
highest gain is dight.

And when he ended his verse, he moored his boat to the beach and said to her, "Embark, so may I carry thee whither thou wilt." Thereupon she embarked and he put off with her; but they had not gone far from land, before there came out a stern-wind upon the boat and drove it swiftly out of sight of shore. Now the fisherman knew not whither he went, and the strong wind blew without ceasing three days, when it fell by leave of Allah Almighty; and they sailed on and ceased not sailing till they came in sight of a city sitting upon the sea-shore,——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Seventy-eighth Night,

She said, It hath reached me, O auspicious King, that when the fisherman's craft, carrying Rose-in-Hood, reached the city sitting upon the sea-shore, the man set about making fast to the land. Now the King of the city was a Prince of pith and puissance named Dirbás, the Lion; and he chanced at that moment to be seated, with his son, at a window in the royal palace giving upon

1 Arab. "Zind," and Zindah the names of the two sticks, upper and lower, hard and soft, by which fire was kindled before flint and steel were known. We find it in Al-Hariri (Ass. of Banu Haram) "no one sought fire from my fire-stick (*i.e.*, from me as a fire-stick) and failed." See night dccciii.

2 Arab. "Názih," *i.e.* travelled far and wide.

the sea; and happening to look out seawards, they saw the fishing-boat touch the land. They observed it narrowly and espied therein a young lady, as she were the full moon over-hanging the horizon-edge, with pendants in her ears of costly balass-rubies and a collar of precious stones about her throat. Hereby the King knew that this must indeed be the daughter of some King or great noble and faring forth the sea-gate of the palace, went down to the boat, where he found the lady asleep and the fisherman busied in making fast to shore. So he went up to her and aroused her, whereupon she awoke, weeping; and he asked her, "Whence comest thou and whose daughter art thou and what be the cause of thy coming hither?" and she answered, "I am the daughter of Ibrahim, Wazir to King Shámikh; and the manner of my coming hither is wondrous and the cause thereof marvellous." And she told him her whole story first and last, hiding naught from him; then she groaned aloud and recited these couplets:—

Tear-drops have chafed mine eyelids and rail down in wondrous wise, * For parting pain that fills my sprite and turns to springs mine eyes,
For sake of friend who ever dwells within my vitals homed, * And I may never win my wish of him in any guise.
He hath a favour fair and bright, and brilliant is his face, * Which every Turk and Arab wight in loveliness outvies;
The Sun and fullest Moon lout low whenas his charms they sight, * And lover-like they bend to him whene'er he deigneth rise.
A wondrous spell of gramarye like Kohl bedecks his eyne, * And shows thee bow with shaft on string made ready ere it flies;
O thou, to whom I told my case expecting all excuse, * Pity a lover-wight for whom Love-shafts such fate devise!
Verily, Love hath cast me on your coast despite of me * Of will now weak, and fain I trust mine honour thou wilt prize:
For noble men, whenas perchance alight upon their bounds, * Grace-worthy guests, confess their worth and raise to dignities.
Then, O thou hope of me, to lovers' folly veil afford * And be to them reunion cause, thou only liefest lord!

And when she had ended her verses, she again told the King her sad tale and shed plenteous tears and recited these couplets bearing on her case:—

We lived till saw we all the marvels Love can bear; * Each month to thee we hope shall fair as Rajab[1] fare:

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1 "Rajab," lit. = "worshipping": it is the seventh lunar month and still called "Shahr-i-Khudá" (God's month) by the Persians because in pre-Islamitic times it formed with Muharram (or in its stead Safar), Zu 'l-ka'adah and Zu

Is it not wondrous, when I saw them march amorn * That I with water o' eyes in heart lit flames that flare?
That these mine eyelids rain fast dropping gouts of blood? * That now my cheek grows gold where rose and lily were?
As though the safflower hue, that overspread my cheeks, * Were Joseph's coat made stain of lying blood to wear.

Now when the King heard her words he was certified of her love and longing and was moved to ruth for her; so he said to her, "Fear nothing and be not troubled; thou hast come to the term of thy wishes; for there is no help but that I win for thee thy will and bring thee to thy desire." And he improvised these couplets:—

Daughter of nobles, who thine aim shalt gain; * Hear gladdest news nor fear aught hurt or bane!
This day I'll pack up wealth, and send it on * To Shámikh, guarded by a champion-train;
Fresh pods of musk I'll send him and brocades, * And silver white and gold of yellow vein:
Yes, and a letter shall inform him eke * That I of kinship with that King am fain:
And I this day will lend thee bestest aid, * That all thou covetest thy soul assain.
I, too, have tasted love and know its taste * And can excuse whoso the same cup drain.[1]

Then ending his verse, he went forth to his troops and summoned his Wazir; and causing him to pack up countless treasure, commanded him carry it to King Shamikh and say to him, "Needs must thou send me a person named Uns al-Wujud"; and say moreover, "The King is minded to ally himself with thee by marrying his daughter to Uns al-Wujud, thine officer. So there is no help but thou despatch him to me, that the marriage may be solemnised in her father's kingdom." And he wrote a letter to King Shamikh to this effect, and gave it to the Minister, charging him strictly to bring back Uns al-Wujud and warning him, "An

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'l-Hijjah (Nos. 1 or 2; 7, 11 and 12) the yearly peace, during which a man might not kill his father's murderer. The idea must have taken deep root, as Arab history records only six "impious (or sacrilegious) wars," waged despite the law. Europeans compare it with the Treuga Dei (truce of God) a seven-years' peace established about A.D. 1032, by a Bishop of Aquitaine; and followed in A.D. 1245 by the Pax Regis (Royal Peace) under Louis VIII. of France. This compelled the relations of a murdered man to keep the peace for forty days after the offence was committed.

1 His Majesty wrote sad doggrel He is better at finessing, and his message was a trick because Rose-in-Hood had told him that at home there were special obstacles to the marriage.

thou fail thou shalt be deposed and degraded." Answered the Wazir, "I hear and obey"; and setting out forthright with the treasures, in due course arrived at the court of King Shamikh, whom he saluted in the name of King Dirbas and delivered the letter and the presents. Now when King Shamikh read the letter and saw the name of Uns al-Wujud, he burst into tears and said to the Wazir, "And where, oh where, is Uns al-Wujud? he went from us and we know not his place of abiding; only bring him to me, and I will give thee double the presents thou hast brought me." And he wept and groaned and lamented, saying these couplets:—

> To me restore my dear; * I want not wealth untold:
> Nor crave I gifts of pearls * Or gems or store of gold:
> He was to us a moon * In beauty's heavenly fold.
> Passing in form and soul; * With roe compare withhold!
> His form a willow-wand, * His fruit, lures manifold;
> But willow lacketh power * Men's hearts to have and hold.
> I reared him from a babe * On cot of coaxing roll'd,
> And now I mourn for him * With woe in soul ensoul'd.

Then, turning to the Wazir who had brought the presents and the missive, he said, "Go back to thy liege and acquaint him that Uns al-Wujud hath been missing this year past, and his lord knoweth not whither he is gone nor hath any tidings of him." Answered the Minister of King Dirbas, "O my lord, my master said to me:— An thou fail to bring him back, thou shalt be degraded from the Wazirate and shalt not enter my city. How then can I return without him?" So King Shamikh said to his Wazir Ibrahim, "Take a company and go with him and make ye search for Uns al-Wujud everywhere." He replied, "Hearkening and obedience"; and, taking a body of his own retainers, set out accompanied by the Wazir of King Dirbas seeking Uns al-Wujud."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Seventy-ninth Night,

She said, It hath reached me, O auspicious King, that Ibrahim, Wazir to King Shamikh, took him a body of his retainers, and accompanied by the Minister of King Dirbas set out seeking Uns al-Wujud. And as often as they fell in with wild Arabs or others they asked of the youth, saying, "Tell us have ye seen a man whose name is so and so and his semblance thus and thus?" But they all answered, "We know him not." Still they continued

their quest, enquiring in city and hamlet and seeking on fertile plain and stony hill and in the wild and in the wold, till they made the Mountain of the Bereaved Mother; and the Wazir of King Dirbas said to Ibrahim, "Why is this mountain thus called?" He answered, "Once of old time here sojourned a Jinniyah of the Jinn of China, who loved a mortal with passionate love; and being in fear of her life from her own people searched all the earth over for a place where she might hide him from them, till she happened on this mountain, and finding it cut off from both men and Jinn, there being no access to it, carried off her beloved and lodged him therein. There, when she could escape notice of her kith and kin, she used privily to visit him, and continued so doing till she had borne him a number of children; and the merchants sailing by the mountain in their voyages over the main heard the weeping of the children, as it were the wailing of a woman bereft of her babes, and said:—Is there here a mother bereaved of her children? For which reason the place was named the Mountain of the Bereaved Mother." And the Wazir of King Dirbas marvelled at his words. Then they landed and making for the castle, knocked at the gate which was opened to them by an eunuch, who knew the Wazir Ibrahim and kissed his hands. The Minister entered and found in the courtyard, among the serving-men, a Fakir, which was Uns al-Wujud, but he knew him not, and said, "Whence cometh yonder wight?" Quoth they, "He is a merchant, who hath lost his goods but saved himself; and he is an ecstatic.[1]" So the Wazir left him and went on into the castle, where he found no trace of his daughter and questioned her women, who answered, "We wot not how or whither she went; this place misliked her, and she tarried in it but a short time." Whereupon he wept sore, and repeated these couplets:—

Ho thou, the house, whose birds were singing gay, * Whose sills their wealth and pride were wont display
Till came the lover wailing for his love, * And found thy doors wide open to the way;
Would Heaven I knew where is my soul that erst * Was homed in house, whose owners fared away!

1 Arab. "Majzúb" = drawn, attracted (literally); the popular term for one absorbed in the contemplation of the Deity. During this process the soul is supposed to quit the body, leaving the latter irresponsible for its actions. There are three grand divisions of the Sufis; (1) Mukimán, the stationaries; (2) Sálikán, the travellers, or progressives, and (3) Wásilán, those who reach the desired end. And No. 2 has two classes: the Sálik-i-majzúb, one progressing in Divine Love; and the other, who has made greater progress, is the Majzúb-i-Sálik (Dabistan, iii. 251).

'Twas stored with all things bright and beautiful, * And showed its porters ranged in fair array:
They clothed it with brocades a bride become[1]; * Would I knew whither went its lords, ah, say!

After ending his verses he again shed tears, and groaned and bemoaned himself, exclaiming, "There is no deliverance from the destiny decreed by Allah; nor is there any escape from that which He hath predestined!" Then he went up to the roof and found the strips of Ba'albak stuff tied to the crenelles and hanging down to the ground, and thus it was he knew that she had descended thence and had fled forth, as one distracted and demented with desire and passion. Presently he turned, and seeing there two birds, a gor-crow and an owl, he justly deemed this an omen of ill; so he groaned and recited these couplets:—

I came to my dear friends' door, of my hopes the goal, * Whose sight mote assuage my sorrow and woes of soul:
No friends found I there, nor was there another thing * To find, save a corby-crow and an ill-omened owl.
And the tongue o' the case to me seemed to say, "Indeed * This parting two lovers fond was cruel and foul!
So taste thou the sorrow thou madest them taste, and live * In grief: wend thy ways and now in thy sorrow prowl!"

Then he descended from the castle-roof weeping, and bade the servants fare forth and search the mount for their mistress; so they sought for her, but found her not. Such was their case; but as regards Uns al-Wujud, when he was certified that Rose-in-Hood was indeed gone, he cried with a great cry and fell down in a fainting-fit, nor came to himself for a long time, whilst the folk deemed that his spirit had been withdrawn by the Compassionating One; and that he was absorbed in contemplation of the splendour, majesty and beauty of the Requiting One. Then, despairing of finding Uns al-Wujud, and seeing that the Wazir Ibrahim was distracted for the loss of his daughter, the Minister of King Dirbas addressed himself to return to his own country, albeit he had not attained the object of his journey, and while bidding his companion adieu, said to him, "I have a mind to take the Fakir with me; it may be Allah Almighty will incline the King's heart to me by His blessing, for that he is a holy man; and thereafter I will send him to Ispahan, which is near our country."

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1 Arab. "Sundus," a kind of brocade (low Lat. brocare, to figure cloth), silk worked in high relief with gold and silver. The idea is figurative, meaning it was hung outside and inside with fine stuff, like the Ka'abah, the "Bride of Meccah." The "lords" means simply the lost girl.

"Do as thou wilt," answered Ibrahim. So they took leave each of other and departed, each for his own mother-land, the Wazir of King Dirbas carrying with him Uns al-Wujud——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Eightieth Night,

She said, It hath reached me, O auspicious King, that the Wazir of King Dirbas carried with him Uns al-Wujud, who was still insensible. They bore him with them on mule-back (he unknowing if he were carried or not) for three days, when he came to himself and said, "Where am I?" "Thou art in company with the Minister of King Dirbas," replied they, and went and gave news of his recovering to the Wazir, who sent him rose-water and sherbet of sugar, of which they gave him to drink and restored him. Then they ceased not faring on till they drew near King Dirbas's capital, and the King, being advised of his Wazir's coming, wrote to him, saying, "If Uns al-Wujud be not with thee, come not to me ever." Now when the Wazir read the royal mandate, it was grievous to him, for he knew not that Rose-in-Hood was with the King. nor why he had been sent in quest of Uns al-Wujud, nor the King's reason for desiring the alliance; whilst Uns al-Wujud also knew not whither they were bearing him or that the Wazir had been sent in quest of him; nor did the Wazir know that the Fakir he had with him was Uns al-Wujud himself. And when the Minister saw that the sick man was whole, he said to him, "I was despatched by the King on an errand, which I have not been able to accomplish. So, when he heard of my return, he wrote to me, saying:—Except thou have fulfilled my need, enter not my city." "And what is the King's need?" asked Uns al-Wujud. So the Wazir told him the whole tale, and he said, "Fear nothing, but go boldly to the King and take me with thee; and I will be surety to thee for the coming of Uns al-Wujud." At this the Wazir rejoiced, and cried, "Is this true which thou sayest?" "Yes," replied he; whereupon the Wazir mounted and carried him to King Dirbas, who, after receiving their salutations, said to him, "Where is Uns al-Wujud?" Answered the young man, "O King, I know where he is." So the King called him to him and said, "Where?" Returned Uns al-Wujud, "He is near-hand and very near; but tell me what thou wouldst with him and I will fetch him into thy presence." The King replied, "With joy and good gree, but the case calleth for privacy." So he ordered the

folk to withdraw, and carrying Uns al-Wujud into his cabinet told him the whole story; whereupon quoth the youth, "Robe me in rich raiment, and I will forthright bring Uns al-Wujud to thee." So they brought him a sumptuous dress, and he donned it and said, "I am Uns al-Wujud, the World's Delight, and to the envious a despite"; and presently he smote with his glance every sprite, and began these couplets to recite:—

My loved one's name in cheerless solitude aye cheereth me * And driveth off my desperance and long despondency:
I have no helper[1] but my tears that ever flow in fount * And as they flow, they lighten woe and force my grief to flee.
My longing is so violent naught like it ere was seen; * My love-tale is a marvel and my love a sight to see;
I spend the night with lids of eye that never close in sleep, * And pass in passion twixt the Hells and Edens heavenly.
I had of patience fairish store, but now no more have I; * And Love's sole gift to me hath been aye-growing misery:
My frame is wasted by the pain of parting from my own, * And longing changed my shape and form and made me other be.
Mine eyelids by my torrent tears are chafed and ulcerate * The tears whose flow to stay is mere impossibility.
My manly strength is sore impaired for I have lost my heart; * How many griefs upon my griefs have I been doomed to dree!
My heart and head are like in age with similar hoariness * By loss of Beauty's lord,[2] of lords the galaxy:
Despite our wills they parted us and doomed us parted wone, * While they (our lords) desire no more than love in unity.
Then ah, would Heaven that I wot on, stress of parting done, * The world will grant me sight of them in union fain and free—
Roll up the scroll of severance which others would unroll— * Efface my trouble by the grace of meeting's jubilee!
And shall I see them homed with me and in cup-company, * And change my melancholic mood for joy and jollity?

And when he ended his verses the King cried aloud, "By Allah, ye are indeed a pair of lovers true and fain, and in Beauty's heaven of shining stars a twain: your story is wondrous and your case marvellous." Then he told him all that had befallen Rose-in-Hood; and Uns al-Wujud said, "Where is she, O King of the age?" "She is with me now," answered Dirbas, and sending for the Kazi and the witnesses, drew up the contract of marriage between her and him. Then he honoured Uns al-Wujud with

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1 Arab. "Ayn," lit. eye, also a fount, "the eye of the landscape" (a noble simile); and here a helper, guard, assistant.
2 "Lord" for lady, *i.e.* she.

favours and bounties and sent to King Shamikh acquainting him with what had befallen, whereat this King joyed with exceeding joy and wrote back to the following purport:—"Since the ceremony of contract hath been performed at thy court, it behoveth that the marriage and its consummation be at mine." Then he made ready camels, horses and men and sent them in quest of the pair; and when the embassy reached King Dirbas he gave the lovers much treasure and despatched them to King Shamikh's court with a company of his own troops. The day of their arrival was a notable day, never was seen a grander; for the King gathered together all the singing-women and players on instruments of music, and made wedding-banquets and held high festival seven days; and on each day he gave largesse to the folk and bestowed on them sumptuous robes of honour. Then Uns al-Wujud went in to Rose-in-Hood, and they embraced and sat weeping for excess of joy and gladness, whilst she recited these couplets:—

Joyance is come, dispelling cark and care; * We are united, enviers may despair.
The breeze of union blows, enquickening * Forms, hearts and vitals, fresh with fragrant air:
The splendour of delight with scents appears, * And round us[1] flags and drums show gladness rare.
Deem not we're weeping for our stress of grief; * It is for joy our tears as torrents fare:
How many fears we've seen that now are past! * And bore we patient what was sore to bear:
One hour of joyance made us both forget * What from excess of terror grey'd our hair.

And when the verses were ended they again embraced, and ceased not from their embrace till they fell down in a swoon—— And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Eighty-first Night,

She said, It hath reached me, O auspicious King, that Uns al-Wujud and Rose-in-Hood embraced when they forgathered, and ceased not from their embrace till they fell down in a swoon

1 Arab. "Fi'l-khawáfik" = in the four quarters or among the flappers (standards) or amid palpitations of heart. The bride alludes to a festal reception in a town, with burning incense, drums, flags, etc., etc.

for the delight of reunion; and when they came to themselves Uns al-Wujud recited these couplets :—

How joyously sweet are the nights that unite, * When my dearling deigns keep me the troth she did plight;
When Union conjoins us in all that we have, * And parting is severed and sundered from sight,
To us comes the world with her favour so fair, * After frown and aversion and mighty despight!
Hath planted her banner Good Fortune for us, * And we drink of her cup in the purest delight.
We have met and complained of the pitiful Past, * And of nights a full many that doomed us to blight.
But now, O my lady, the Past is forgot; * The Compassionate pardon the Past for unright!
How sweet is existence, how glad is to be! * This union my passion doth only incite!

And when he ended his verses they once more embraced, drowned in a sea of passion; and lay down together in the private apartment, carousing and conversing and quoting verses, and telling pleasant tales and anecdotes. On this wise seven days passed over them, whilst they knew not night from day; and it was to them, for very stress of gaiety and gladness, pleasure and possession, as if the seven days were but one day with ne'er a morrow. Nor did they know the seventh day,[1] but by the coming of the singers and players on instruments of music; whereat Rose-in-Hood beyond measure wondered and improvised these couplets :—

In spite of enviers' jealousy, at end * We have won all we hopèd of the friend:
We've crowned our meeting with a close embrace * On quilts where new brocades with sendal blend;
On bed of perfumed leather, which the spoils * Of downy birds luxuriously distend.
But I abstain me from unneeded wine, * When honey-dews of lips sweet must can lend:
Now from the sweets of Union we unknow * Time near and far, if slow or fast it wend,
The seventh night hath come and gone, O strange! * How went the nights we never reckt or kenned;

1 In Egypt the shorter "honey-moon" lasts a week; and on the seventh day (pop. called Al-Subû'a) bride and bridegroom receive visits with all ceremony, of course in separate apartments. The seventh day (like the fortieth, the end of six months, and the anniversary) is kept for births and deaths with Khatmahs (perlections) of the Koran, "Saylah," family gatherings and so forth. The fortieth day ends the real honey-moon. See night dccxcii.

Till, on the seventh, wishing joy they said, * "Allah prolong the meet of friend with friend!"

When she had finished her song, Uns al-Wujud kissed her more than a hundred times and recited these couplets:—

O day of joys to either lover fain! * The loved one came and freed from lonely pain:
She blest me with all inner charms she hath; * And companied with inner grace deep lain:
She made me drain the wine of love till I * Was faint with joys her love had made me drain:
We toyed and joyed and on each other lay; * Then fell to wine and soft melodious strain,
Till for excess of joyance ne'er we knew, * How went the day and how it came again.
Fair fall each lover, may he union win * And gain of joy like me the amplest gain;
Nor weet the taste of severance' bitter fruit * And joys assain them as they us assain!

Then they went forth and distributed to the folk alms and presents of money and raiment and rare gifts and other tokens of generosity; after which Rose-in-Hood bade clear the bath for her[1] and turning to Uns al-Wujud said to him, "O coolth of my eyes, I have a mind to see thee in the Hammam, and therein we will be alone together." He joyfully consented to this, and she let scent the Hammam with all sorts of perfumed woods and essences, and light the wax-candles. Then of the excess of her contentment she recited these couplets:—

O who didst win my love in other date (And Present e'er must speak of past estate);
And, oh! who art my sole sufficiency, * Nor want I other friends with me to mate:
Come to the Hammam, O my light of eyes, * And enter Eden through Gehenna-gate!
We'll scent with ambergris and aloes-wood * Till float the heavy clouds with fragrant freight;
And to the World we'll pardon all her sins * And sue for mercy the Compassionate;
And I will cry, when I descry thee there, * "Good cheer, sweet love, all blessings on thee wait[2]!"

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1 I have noted the popular practice, amongst men as well as women, of hiring the Hammam for private parties and picnicking in it during the greater part of the day. In this tale the bath would belong to the public, and it was a mere freak of the bride to bathe with her bridegroom. Respectable people do not.

2 She speaks in the last line as the barber or the bathman.

Whereupon they arose and fared to the bath and took their pleasure therein; after which they returned to their palace and there abode in the fulness of enjoyment, till there came to them the Destroyer of delights and the Sunderer of societies; and glory be to Him who changeth not, neither ceaseth, and to whom everything returneth! And they also tell a tale of

ABU NOWAS WITH THE THREE BOYS AND THE CALIPH HARUN AL-RASHID.[1]

Abu Nowas one day shut himself up and making ready a richly-furnished feast, collected for it meats of all kinds and of every colour that lips and tongue can desire. Then he went forth, to seek a minion worthy of such entertainment, saying, "Allah, my Lord and my Master, I beseech Thee to send me one who besitteth this banquet and who is fit to carouse with me this day!" Hardly had he made an end of speaking when he espied three youths handsome and beardless, as they were of the boys of Paradise,[2] differing in complexion but fellows in incomparable beauty; and all hearts yearned with desire to the swaying of their bending shapes, even to what saith the poet:—

I passed a beardless pair without compare * And cried, "I love you, both you ferly fair!"
"Money'd?" quoth one: quoth I, "And lavish too"; * Then said the fair pair, *Père, c'est notre affaire.*

Now Abu Nowás was given to these joys and loved to sport and make merry with fair boys and cull the rose from every brightly blooming cheek, even as saith the bard:—

Full many a reverend Shaykh feels sting of flesh, * Loves pretty faces, shows at Pleasure's depôt:
Awakes in Mosul,[3] land of purity; * And all the day dreams only of Aleppo.[4]

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1 Here the "Ana" begin, and they mostly date themselves. Of the following forty-nine, Lane (vol. ii. p. 578, *et seq.*) gives only twenty-two, and transfers them to notes in chapt. xviii. He could hardly translate several of them in a work intended to be popular. A. Nowás is a person carefully to be avoided; and all but anthropological students are advised to "skip" over ancedotes in which his name and abominations occur.

2 Arab. "Ghilmán," the counterpart, I have said, of the so-called "Houris."

3 Mosul boasts of never having been polluted with idolatrous worship, an exemption which it owes to being a comparatively modern place.

4 The Aleppines were once noted for debauchery; and the saying is still "Halabi Shelebi" (for Chelebi) = the Aleppine is a fellow fine.

So he accosted them with the salutation, and they returned his greeting with civility and all honour and would have gone their several ways, but he stayed them, repeating these couplets:—

Steer ye your steps to none but me * Who hath a mine of luxury:—
Old wine that shines with brightest blee * Made by the monk in monastery;
And mutton-meat the toothsomest * And birds of all variety.
Then eat of these and drink of those * Old wines that bring you jollity.[1]

Thereupon the youths were beguiled by his verses and consented to his wishes——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Eighty-second Night,

She said, It hath reached me, O auspicious King, that when Abu Nowas beguiled the youths with his verse, they consented to his wishes, saying, "We hear and obey"; and accompanied him to his lodging, where they found all ready that he had set forth in his couplets. They sat down and ate and drank and made merry awhile, after which they appealed to Abu Nowas to decide which of them was handsomest of face and shapeliest of form. So he pointed to one of them and having kissed him twice over, recited the following verses:—

I'll ransom that beauty-spot with my soul; * Where's it and where is a money-dole[2]?
Praise Him who hairless hath made that cheek * And bid Beauty bide in that mole, that mole!

Then he pointed to another and kissing his lips, repeated these couplets:—

And loveling weareth on his cheek a mole * Like musk, which virgin camphor ne'er lets off it:
My peepers marvel such a contrast seeing; * And cried the Mole to me, "Now bless the Prophet.[3]"

Then he pointed to the third and after kissing him half a score times, repeated these couplets:—

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1 The best wine is still made in monasteries, and the so-called Sinai convent is world-famous for its "Rakí" distilled from raisins.

2 *i.e.* what a difference there is between them!

3 Arab. "Salli ala 'l-Nabi," a common phrase, meaning not only praise him to avert the evil eye; but also used when one would impose silence upon a babbler. The latter will shuffle off by ejaculating, "Al," and continue his chatter (Pilgrimage, ii. 279).

Melted pure gold in silvern bowl to drain * The youth whose fingers wore a winey stain:
He with the drawers[1] served one cup of wine, * And served his wandering eyes the other twain.
A loveling, of the sons of Turks,[2] a fawn * Whose waist conjoins the double Mounts Honayn.[3]
Could Eve's corrupting daughters[4] tempt my heart * Content with twofold lure 'twould bear the bane.
Unto Diyar-i-Bakr ("maid-land[5]") this one lures; * That lures to two-mosqued cities of the plain.[6]

Now each of the youths had drunk two cups, and when it came to the turn of Abu Nowas, he took the goblet and repeated these couplets:—

Drink not strong wine save at the slender dearling's hand * Each like to other in all gifts the spirit grace:
For wine can never gladden toper's heart and soul, * Unless the cup-boy show a bright and sparkling face.

Then he drank off his cup and the bowl went round, and when it came to Abu Nowas again, joyance got the mastery of him and he repeated these couplets:—

For cup-friends cup succeeding cup assign, * Brimming with grape-juice, brought in endless line,
By hand of brown-lipped[7] Beauty who is sweet * At wake as apple or musk finest fine.[8]
Drink not the wine except from hand of fawn * Whose cheek to kiss is sweeter than the wine.

Presently the drink got into his noddle, drunkenness mastered him, and he knew not hand from head, so that he lolled from side to side in joy and inclined to the youths one and all, anon kissing them and anon embracing them. And he showed no sense of sin or shame, but recited these couplets:—

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1 Arab. "Sukát" (plur. of Sáki, cup-bearer, our old "skinker": the pure gold (tibr) is the amber-coloured wine, like the Vino d'oro of the Libanus.

2 That is, fair, white, and red: Turkish slaves then abounded at Baghdad.

3 A Wady near Meccah where one of Mohammed's battles was fought.

4 Arab. "Zaurá," which may mean crooked, alluding to the well-known rib.

5 A pun. Bakr was the name of the eponymus chief and it also means virgin, as in Abu Bakr.

6 Arab. "Jámi'ayn" = two cathedrals, any large (and consequently vicious) city.

7 Arab. "Almá," before noticed: I cannot translate "damasked-lipped" to suit European taste.

8 Sherbet flavoured with musk or apple to cool the mouth of "hot coppers."

None wotteth best joyance but generous youth * When the pretty ones deign with him company keep:
This sings to him, sings to him that, when he wants * A pick-me-up[1] lying there all of a heap:
And when of a loveling he needeth a kiss. * He takes from his lips or a draught or a nip;
Heaven bless them! How sweetly my day with them sped; * A wonderful harvest of pleasure I reap:
Let us drink our good liquor both watered and pure, * And agree to thrash all who dare slumber and sleep.

While they were in this deboshed state behold, there came a knocking at the door; so they bade him who knocked enter, and behold, it was the Commander of the Faithful, Harun al-Rashid. When they saw him all rose and kissed ground before him; and Abu Nowas threw off the fumes of the wine for awe of the Caliph, who said to him, "Holla, Abu Nowas!" He replied, "Adsum, at thy service, O Commander of the Faithful, whom Allah preserve!" The Caliph asked, "What state is this?" and the poet answered, "O Prince of True Believers, my state indubitably dispenseth with questions." Quoth the Caliph, "O Abu Nowas, I have sought direction of Allah Almighty and have appointed thee Kazi of pimps and panders." Asked he, "Dost thou indeed invest me with that high office, O Commander of the Faithful!" and the Caliph answered, "I do"; whereupon Abu Nowas rejoined, "O Commander of the Faithful, hast thou any suit to prefer to me?" Hereat the Caliph was wroth and presently turned away and left them, full of rage, and passed the night sore an-angered against Abu Nowas, who amid the party he had invited, spent the merriest of nights and the jolliest and joyousest. And when day-break dawned and the star of morn appeared in sheen and shone, he broke up the sitting and dismissing the youths donned his court-dress, and leaving his house, set out for the palace of the Caliph. Now it was the custom of the Commander of the Faithful, when the Diwan broke up, to withdraw to his sitting-saloon, and summon thither his poets and cup-companions and musicians, each having his own place which he might not overpass. So it happened that day, he retired to his saloon, and the friends and familiars came and seated themselves, each in his rank and degree. Presently, in walked Abu Nowas, and was about to take his usual seat, when the Caliph cried to Masrur the sworder, and bade him strip the poet of his clothes and bind an ass's packsaddle on his back and a halter

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1 Arab "In'ásh" lit. raising from his bier. The whole tone is rollicking and slangy.

about his head and a crupper under his rump and lead him round to all the lodgings of the slave-girls——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Eighty-third Night,

She said, It hath reached me, O auspicious King, that the Caliph commanded Masrur the sworder to strip Abu Nowas of his court-suit and bind an ass's packsaddle on his back and a halter about his head, and a crupper under his rump and lead him round to all the lodgings of the slave-girls and the chambers of the Harim, that the women might make mock of him; then cut off his head and bring it to him. "Hearkening and obedience," replied Masrur and doing with Abu Nowas as the Caliph had bidden him led him round all the chambers whose number equalled the days of the year; but Abu Nowas was a funny fellow, so he made all the girls laugh with his buffooneries, and each gave him something whereby he returned not save with a pocketful of money. And while this was going on behold, Ja'afar the Barmecide, who had been absent on an important business for the Commander of the Faithful, entered and recognising the poet, albeit in this plight, said to him, "Holla, Abu Nowas!" He said, "Here at thy service, O our lord." Ja'afar asked, "What offence hast thou committed to bring this punishment on thee?" Thereupon he answered, "None whatsoever, except that I made our lord the Caliph a present of the best of my poetry, and he presented me in return with the best of his raiment." When the Prince of True Believers heard this he laughed from a heart full of wrath,[1] and pardoned Abu Nowas, and also gave him a myriad of money. And they also recount the tale of

ABDULLAH BIN MA'AMAR WITH THE MAN OF BASSORAH AND HIS SLAVE-GIRL.

A CERTAIN man of Bassorah once bought a slave-girl and reared and educated her right well. Moreover, he loved her very dearly and spent all his substance in pleasuring and merry-making with her, till he had naught left and extreme poverty was sore upon

1 *i.e.* In spite of himself: the phrase often occurs.

him. So she said to him, "O my master, sell me; for thou needest my price and it maketh my heart ache to see thy sorry and want-full plight. If thou vend me and make use of my value, 'twill be better for thee than keeping me by thee, and haply Almighty Allah will ample thee and amend thy fortune." He agreed to this for the straitness of his case, and carried her to the bazar, where the broker offered her for sale to the Governor of Bassorah, by name Abdullah bin Ma'amar al-Taymi, and she pleased him. So he bought her for five hundred dinars, and paid the sum to her master; but when he took the money and was about to go away, the girl burst into tears and repeated these two couplets:—

May coins thou gainest joy in heart instil; * For me remaineth naught save saddest ill:
I say unto my soul which sorely grieves, * "Thy friend departeth an thou will or nill."

And when her master heard this, he groaned and replied in these couplets:—

Albeit this thy case lack all resource, * Nor findest aught but death's doom, pardon still!
Evening and morning, thoughts of thee will dole * Comfort to heart all woes and griefs full fill;
Peace be upon thee! meet we now no more * Nor pair except at Ibn Ma'amar's will.

Now when Abdullah bin Ma'amar heard these verses and saw their affection, he exclaimed, "By Allah, I will not assist fate in separating you; for it is evident to me that ye two indeed love each other. So take the money and the damsel, O man, and Allah bless thee in both; for verily parting be grievous to lovers." So they kissed his hand and going away ceased not to dwell together till death did them part; and glory be to Him whom death overtaketh not! And amongst stories is that of

THE LOVERS OF THE BANU[1] OZRAH.

There was once, among the Banú 'Ozrah, a handsome and accomplished man, who was never a single day out of love, and it chanced that he became enamoured of a beauty of his own tribe and sent her many messages; but she ceased not to entreat

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1 Europeans usually write "Beni" for "Banu": the oblique for the nominative. I prefer "Odhrah" or "Ozrah" to Udhrah, because the Ayn before the Zál takes in pronunciation the more open sound.

him with cruelty and disdain ; till, for stress of love and longing and desire and distraction, he fell sick of a sore sickness and took to his pillow and murdered sleep. His malady redoubled on him and his torments increased and he was well-nigh dead when his case became known among the folk and his passion notorious ; ——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Eighty-fourth Night,

She said, It hath reached me, O auspicious King, that the man took to his pillow and murdered sleep. So his case became known among the folk and his passion notorious ; and his infirmity grew upon him and his pains redoubled till he was well-nigh dead. His family and hers were urgent with her to visit him, but she refused till he was at the point of death when, being told of this, she relented towards him and vouchsafed him a visit. As soon as he saw her, his eyes ran over with tears and he repeated from a broken heart :—

An, by thy life, pass thee my funeral train, * A bier upborne upon the necks of four,
Wilt thou not follow it, and greet the grave * Where shall my corpse be graved for evermore ?

Hearing this, she wept with sore weeping and said to him, "By Allah, I suspected not that passion had come to such a pass with thee, as to cast thee into the arms of death ! Had I wist of this, I had been favourable to thy wish, and thou shouldst have had thy will." At this his tears streamed down even as the clouds rail rain, and he repeated this verse :—

She drew near whenas death was departing us, * And deigned Union grant when 'twas useless all.

Then he groaned one groan and died. So she fell on him, kissing him and weeping and ceased not weeping till she swooned away, and when she came to herself, she charged her people to bury her in his grave, and with streaming eyes recited these two couplets :—

We lived on earth a life of fair content ; * And tribe and house and home of us were proud ;
But Time in whirling flight departed us, * To join us now in womb of earth and shroud.[1]

1 Possibly meaning that they were shrouded together : this would be opposed to Moslem sense of decorum in modern days, but the ancient were not so squeamish. See night cccxi.

Then she fell again to weeping, nor gave over shedding tears and lamenting till she fainted away; and she lay three days senseless. Then she died and was buried in his grave. This is one of the strange chances of love.[1] And I have heard related a tale of the

WAZIR OF AL-YAMAN AND HIS YOUNG BROTHER.

It is said that Badr al-Din, Wazir of Al-Yaman, had a young brother of singular beauty over whom he kept strait watch; so he applied himself to seek a tutor for him, and coming upon a Shaykh of dignified and reverend aspect, chaste and religious, lodged him in a house next his own. This lasted a long time, and he used to come daily from his dwelling to that of Sáhib[2] Badr al-Din and teach the young brother. After a while the old man's heart was taken with love for the youth, and longing grew upon him and his vitals were troubled, till one day he bemoaned his case to the boy, who said, "What can I do, seeing that I may not leave my brother night or day? and thou thyself seest how careful he is over me." Quoth the Shaykh, "My lodging adjoineth thine; so there will be no difficulty, when thy brother sleepeth, to rise and entering the privy feign thyself asleep. Then come to the parapet[3] of the terrace-roof and I will receive thee on the other side of the wall; so shalt thou sit with me an eye-twinkling and return without thy brother's knowledge." "I hear and obey," answered the lad; and the tutor began to prepare gifts suitable to his degree. Now when a while of the night was past, he entered the water-closet and waited till his brother lay down on his bed and took patience till he was drowned in sleep, when he rose and going to the parapet of the terrace-roof found standing there to await him the old man, who gave him his hand and carried him to the sitting chamber, where he had made ready various dainties for his entertainment, and they sat down to carouse. It was the night of the full moon, and as they sat with the wine-cup going round, her rays shone upon them, and the governor fell to singing.

1 This phase of passion in the "varium et mutabile" is often treated of by Oriental story-tellers, and not unoften is seen in real Eastern life.

2 As has been said, "Sáhib" (preceding the name not following it as in India) is a Wazirial title in mediæval Islam.

3 This parapet was rendered obligatory by Moses (Deut. xxii. 8) on account of the danger of leaving a flat roof without *garde-fou*. Eastern Christians neglect the precaution, and often lose their children by the neglect.

But, whilst they were thus in joy and jollity and mirth and merriment, such as confoundeth the wit and the sight and defieth description, lo! the Wazir awoke and missing his brother, arose in affright and found the door open. So he went up to the roof, and hearing a noise of talk climbed over the parapet to the adjoining terrace and saw a light shining from the lodging. He looked in from behind the wall, and espied his brother and his tutor sitting at carouse: but the Shaykh became aware of him and sang cup in hand, to a lively measure these couplets:—

He made me drain his wine of honeyed lips, * Toasting with cheeks which rose and myrtle smother:
Then nighted in embrace, cheek to my cheek, * A loveling midst mankind without another.
When the full moon arose on us and shone * Pray she traduce us not to the big brother.

And it proved the perfect politeness of the Wazir Badr al-Din that when he heard this he said, "By Allah, I will not betray you!" And he went away and left them to their diversions. They also tell a tale concerning

THE LOVES OF THE BOY AND GIRL AT SCHOOL.

A FREE boy and a slave-girl once learnt together in school, and the boy fell passionately in love with the girl:——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Eighty-fifth Night,

She said, It hath reached me, O auspicious King, that the lad fell passionately in love with the slave-lass: so one day, when the other boys were heedless, he took her tablet[1] and wrote on it these two couplets:—

What sayest thou of him by sickness waste, * Until he's clean distraught for love of thee?

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1 Arab. "Lauh." A bit of thin board washed white used for lessons as slates are amongst us, and as easily cleaned because the inks contain no minerals. It is a long parallelogram with triangular ears at the short sides; and the shape must date from ages immemorial, as it is found throughout Syria and its adjoinings, in the oldest rock inscriptions to which the form serves as a frame. The Romans borrowed it as Pompeii shows. Hence the "abacus" or counting table derives from the Gr. ἄβαξ a slab (or in Phenician "sand"), dust or sand in old days having been strewed on a table or tablet for school-boys' writings and mathematical diagrams.

Who in the transport of his pain complains, * Nor can bear load of heart in secrecy?

When the girl took her tablet, she read the verses written thereon, and understanding them, wept for ruth of him; then she wrote thereunder these two couplets:—

An if we sight a lover love-fordone * Desiring us, our favours he shall see:
Yea, what he wills of us he shall obtain, * And so befall us what befalling be.

Now it chanced that the teacher came in on them, and taking the tablet unnoticed, read what was written thereon. So he was moved to pity of their case and wrote on the tablet beneath those already written these two couplets addressed to the girl:—

Console thy lover, fear no consequence; * He is daft with loving lowe's insanity;
But for the teacher fear not aught from him; * Love-pain he learnèd long before learnt ye.

Presently it so happened that the girl's owner entered the school about the same time, and finding the tablet, read the above verses indited by the boy, the girl and the schoolmaster; and wrote under them these two couplets:—

May Allah never make you parting dree * And be your censurer shamèd wearily!
But for the teacher ne'er, by Allah, eye * Of mine beheld a bigger pimp than he!

Then he sent for the Kazi and witnesses and married them on the spot. Moreover, he made them a wedding-feast and treated them with exceeding munificence; and they ceased not abiding together in joy and happiness, till there came to them the Destroyer of delights and the Severer of societies. And equally pleasant is the story of

AL-MUTALAMMIS AND HIS WIFE UMAYMAH.

It is related that Al-Mutalammis[1] once fled from Al-Nu'uman bin Munzir[2] and was absent so long that folk deemed him dead.

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1 A pre-Islamitic bard and friend of Tarafah the poet of the Suspended or "Prize Poem." The tale is familiar to all the Moslem East. Tarafah's Laura was one Khaulá.

2 King of Hirah in Chaldæa, a drunken and bloodthirsty tyrant. When offended by the lampoons of the two poets he sent them with literæ

Now he had a beautiful wife, Umaymah by name, and her family urged her to marry again; but she refused, for that she loved her husband Al-Mutalammis very dearly. However, they were urgent with her, because of the multitude of her suitors, and importuned her till she at last consented, albe reluctantly; and they espoused her to a man of her own tribe. Now on the night of the wedding, Al-Mutalammis came back and hearing in the camp a noise of pipes and tabrets and seeing signs of a wedding festival, asked some of the children what was the merry-making, to which they replied, "They have married Umaymah, wife of Al-Mutalammis, to Such-an-one, and he goes into her this night." When he heard this, he planned to enter the house amongst the mob of women, and saw the twain seated on the bridal couch.[1] By-and-by the bridegroom came up to her, whereupon she sighed heavily, and weeping, recited this couplet:—

Would Heaven I knew (but many are the shifts of joy and woe) * In what far distant land thou art, my Mutalammis, oh!

Now Al-Mutalammis was a renowned poet; so he answered her, saying:—

Right near at hand, Umaymah mine! whene'er the caravan * Halted I never ceased for thee to pine, I would thou know.

When the bridegroom heard this he guessed how the case stood, and went forth from among them in haste, improvising:—

I was in bestest luck, but now my luck goes contrary: * A hospitable house and room contain your loves, you two!

And he returned not, but left the twain to their privacy. So Al-Mutalammis and his wife abode together in all comfort and solace of life and in all its joys and jollities till death parted them. And glory be to him at whose command the earth and the heavens shall arise! And among other tales is that of

THE CALIPH HARUN AL-RASHID AND QUEEN ZUBAYDAH IN THE BATH.

The Caliph Harun al-Rashid loved the Lady Zubaydah with exceeding love, and laid out for her a pleasaunce, wherein he made

Bellerophontiæ to the Governor of Al-Bahrayn. Al-Mutalammis "smelt a rat" and destroyed his charge, but Tarafah was mutilated and buried alive, the victim of a trick which is old as (and older than) good King David and Uriah. Of course, neither poet could read.

1 On this occasion, and in presence of the women only, the groom first sees, or is supposed to see, the face of his wife. It is, I have said, the fashion for both to be greatly overcome and to appear as if about to faint: the groom looks especially ridiculous when so attitudinising.

a great tank and set thereabouts a screen of trees and led thither water from all sides; hence the trees grew and interlaced over the basin so densely that one could go in and wash without being seen of any for the thickness of the leafage. It chanced one day that Queen Zubaydah entered the garden, and coming to the swimming-bath,——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Eighty-sixth Night,

She said, It hath reached me, O auspicious King, that Queen Zubaydah entered the garden one day, and coming to the swimming-bath, gazed upon its goodliness; and the sheen of the water and the overshading of the trees pleased her. Now it was a day of exceeding heat; so she doffed her clothes, and entering the tank, which was not deep enough to cover the whole person, fell to pouring the water over herself from an ewer of silver. It also happened that the Caliph heard she was in the pool; so he left his palace and came down to spy upon her through the screen of the foliage. He stood behind the trees and espied her mother-nude, showing everything that is kept hidden. Presently, she became aware of him, and turning, saw him behind the trees and was ashamed that he should see her naked. So she laid her hands upon herself, but the rondeur escaped from between them, by reason of its greatness and plumpness; and the Caliph at once turned and went away, wondering and reciting this couplet :—

I looked on her with loving eyne * And grew anew my own repine :

But he knew not what to say next; so he sent for Abu Nowas, and said to him, "Make me a piece of verse commencing with this line." "I hear and obey," replied the poet, and in an eye-twinkling extemporised these couplets :—

I looked on her with longing eyne * And grew anew my old repine
For the gazelle, who captured me * Where the two lotus-trees incline:
There was the water poured on it * From ewer of the silvern mine ;
And seen me she had hidden it * But 'twas too plump for fingers fine.

Thereupon the Commander of the Faithful smiled and made him a handsome present, and he went away rejoicing. And I have heard another story of

HARUN AL-RASHID AND THE THREE POETS.

The Prince of True Believers, Caliph Harun al-Rashid, was exceeding restless one night ; so he rose and walked about his palace till he happened on a handmaid overcome with wine. Now he was prodigiously enamoured of this damsel ; so he played with her and pulled her to him, whereupon her zone fell down, and he besought her of amorous favour. But she said to him, "O, Commander of the Faithful, wait till to-morrow night, for I am unprepared for thee, knowing not of thy coming." So he left her and went away. But when the morrow showed its light and the sun shone bright, he sent a page to her saying, "The Commander of the Faithful is about to visit thine apartment ; but she replied, 'Day doth away with the promise of Night.'" So he said to his courtiers, "Make me somewhat of verse, introducing these words, 'The promise of Night is effaced by Day.'" Answered they, "We hear and obey," and Al-Rakáshi[1] came forward and recited the following couplets:—

By Allah, couldst thou but feel my pain, * Thy rest had turned and had fled away.
Hath left me in sorrow and love distraught, * Unseen and unseeing, that fairest may :
She promised me grace, then jilted, and said, * The promise of Night is effaced by Day !

Then Abu Mus'ab came forward and recited these couplets:—

When wilt thou be wise and love-heat allay * That from food and sleeping so leads astray ?
Suffices thee not ever weeping eye, * And vitals on fire when thy name they say ?
He must smile and laugh and in pride must cry * "The promise of Night is effaced by Day."

Last came Abu Nowas and recited the following couplets:—

As love waxt longer less met we tway * And fell out, but ended the useless fray ;
One night in the palace I found her fou' ; * Yet of modesty still there was some display :
The veil from her shoulders had slipt ; and showed * Her loosened trousers, Love's seat and stay :

1 Abu 'l-Abbas al-Rakáshi, a poet of the time. The saying became proverbial (Burckhardt's A. Proverbs, No. 561) and there are variants, *e.g.* The night's promise is spread with butter that melteth when day ariseth.

And rattled the breezes her huge hind cheeks * And the branch where two little pomegranates lay:
Quoth I, "Give me tryst"; whereto quoth she * "To-morrow the fane shall wear best array":
Next day I asked her, "Thy word?" Said she, * "The promise of Night is effaced by Day."

The Caliph bade give a myriad of money each to Al-Rakashi and Abu Mus'ab, but bade strike off the head of Abu Nowas, saying, "Thou wast with us yesternight in the palace." Said he, "By Allah, I slept not but in my own house! I was directed to what I said by thine own words as to the subject of the verse; and indeed quoth Almighty Allah (and He is the truest of all speakers):—As for poets (devils pursue them!) dost thou not see that they rove as bereft of their senses through every valley and that they say that which they do not[1]?" So the Caliph forgave him and gave him two myriads of money. And another tale is that of

MUS'AB BIN AL-ZUBAYR AND AYISHAH DAUGHTER OF TALHAH.

It is told of Mus'ab bin al-Zubayr[2] that he met in Al-Madinah Izzah, who was one of the shrewdest of women, and said to her, "I have a mind to marry Ayishah[3] daughter of Talhah, and I should like thee to go herwards and spy out for me how she is made." So she went away and returning to Mus'ab, said, "I have seen her, and her face is fairer than health; she hath large and well-opened eyes and under them a nose straight and smooth as a cane; oval cheeks and a mouth like a cleft pomegranate, a neck as a silver ewer and below it a bosom with two breasts like twin-pomegranates and further down a slim waist and a slender stomach with a navel therein as it were a casket of ivory, and back parts like a hummock of sand; and plumply rounded thighs and calves like columns of alabaster; but I saw her feet to be large, and thou wilt fall short with her in time of need." Upon this report he married her——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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1 Koran, xxvi. 5, 6, or "And those who err (Arab. Al-ghâwún) follow the footsteps of the poets," etc.

2 Half-brother to Abdullah bin al-Zubayr, the celebrated pretender. This Tale is related in greater detail by the Shaykh Al-Nafzaur in chapter xxi. of "the Scented Garden."

3 Grand-daughter of the Caliph Abu Bakr and the most beautiful woman of her day.

Now when it was the Three Hundred and Eighty-seventh Night,

She said, It hath reached me, O auspicious King, that when Izzah this wise reported of Ayishah bint Talhah, Mus'ab married her and went in to her. And presently Izzah invited Ayishah and the women of the tribe Kuraysh to her house, when Ayishah sang these two couplets with Mus'ab standing by:—

And the lips of girls, that are perfume sweet; * So nice to kiss when with smiles they greet;
Yet ne'er tasted I them, but in thought of him; * And by thought the Ruler rules worldly seat.

On the morrow of the night of Mus'ab's going in unto her a freed-woman of his met him and said to him, "May I be thy sacrifice! Thou art perfect, even in this." And a certain woman said, "I was with Ayishah, when her husband came in to her, and she longed for him, and she made use of all manner of wondrous and marvellous tenderness, and I the while within hearing. So, when he came out, I said to her, How canst thou do thus with thy rank and nobility and condition, and I in thy house? Quoth she, Verily a woman should bring her husband all of which she is mistress, by way of excitement. What dislikest thou of this? And I answered, I would have this by nights. Rejoined she, "Thus it is by day, and by night it is more than this; and I obey him, and it is as thou seest." And there also hath reached me an account of

ABU AL-ASWAD AND HIS SLAVE-GIRL.

Abu al-Aswad bought a native-born slave-girl, who was blind of an eye, and she pleased him; but his people decried her to him; whereat he wondered and turning the palms of his hands upwards,[1] recited these two couplets:—

They find me fault with her where I default ne'er find, * Save haply that a speck in either eye may show:
But if her eyes have fault, of fault her form hath none, * Slim-built above the waist and heavily made below.

And this is also told of

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1 When reciting the Fátihah (opening Koranic chapter), the hands are held in this position as if to receive a blessing falling from Heaven; after which both palms are passed down the face to distribute it over the eyes and other organs of sense.

HARUN AL-RASHID AND THE TWO SLAVE-GIRLS.[1]

The Caliph Harun al-Rashid lay one night between two slave-girls, one from Al-Madinah and the other from Cufa, and the Cufite rubbed his hands, whilst the Madinite rubbed his feet, until love desires attacked him. Quoth the Cufite, "I see thou wouldst keep this to thyself; give me my share of it." And the other answered, "I have been told by Málik, on the authority of Hisám ibn Orwah,[2] who had it of his (grand) father, that the Prophet said, "Whoso quickeneth the dead, the dead belongeth to him and is his." But the Cufite took her unawares, and pushing her away, said, "Al-A'amash telleth us, on the authority of Khaysamah, who had it of Abdallah bin Mas'úd, that the Prophet declared, Game belongeth to him who taketh it, not to him who raiseth it." And this is also related of

THE CALIPH HARUN AL-RASHID AND THE THREE SLAVE-GIRLS.

The Caliph Harun al-Rashid once slept with three slave-girls, a Meccan, a Madinite and an Irakite. The Madinah girl raised his passion, whereupon the Meccan sprang up and claimed him to herself. Quoth the other, "What be this unjust aggression? A tradition was related to me by Málik[3] after Al-Zuhri, after Abdallah ibn Sálim, after Sa'íd bin Zayd, that the Apostle of Allah (whom Allah save and assain!) said:—Whoso enquickeneth a dead land, it is his." And the Meccan answered, 'It is related to us by Sufyán, from Abu Zanád, from Al-A'raj, from Abu Horayrah, that the Apostle of Allah said:—"The quarry is his who catcheth it, not his who starteth it." But the Irak girl pushed them both away and said, "This is mine, till your contention be decided." And they tell a tale of

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1 This and the succeeding tale are more fully related by the Shaykh Al-Napzaur in chapter xxi. of the "Scented Garden."

2 This and the following names are those of noted traditionists of the eighth century, who derive back to Abdallah bin Mas'úd, a "Companion of the Apostle." The text shows the recognised formula of ascription for quoting a "Hadis"=saying of Mohammed; and sometimes it has to pass through half a dozen mouths.

3 Traditionists of the seventh and eighth centuries who refer back to the "Father of the Kitten" (Abu Horayrah), an uncle of the Apostle.

THE MILLER AND HIS WIFE.

There was a miller, who had an ass to turn his mill; and he was married to a wicked wife, whom he loved, while she hated him because she was sweet upon a neighbour, who misliked her and held aloof from her. One night, the miller saw in his sleep one who said to him, "Dig in such a spot of the ass's round in the mill, and thou shalt find a hoard." When he awoke, he told his wife the vision and bade her keep the secret; but she told her neighbour——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Eighty-eighth Night,

She said, It hath reached me. O auspicious King, that the miller's wife told the secret to the neighbour whom she loved, thinking to win his favour; and he agreed with her to come to her by night. So he came, and they dug in the mill and found the treasure and took it forth. Then he asked her, "How shall we do with this?" and she answered, "We will divide it into two halves and will share it equally between us, and do thou leave thy wife and I will cast about to rid me of my husband. Then shalt thou marry me, and when we are conjoined we will join the two halves of the treasure each to other and all will be in our hands." Quoth he, "I fear lest Satan seduce thee and thou take some man other than myself; for gold in the house is like the sun in the world. I reck, therefore, it were right that the money be all in my hands, so thou give thy whole mind to getting free of thy husband and coming to me." Quoth she, "I fear even as thou fearest, nor will I yield up my part to thee; for it was I directed thée to it." When he heard this, greed of gain prompted him to kill her; so he slew her and threw her body into the empty hoard-hole; but day overtook him and hindered him from covering it up; he therefore took the money and went his way. Now after a while the miller awoke and missing his wife went into the mill, where he fastened the ass to the beam and shouted to it. It went on a little, then stopped; whereupon he beat it grievously; but the more he bashed it the more it drew back; for it was affrighted at the dead woman and could not go forward. Thereupon the Miller, unknowing what hindered the donkey, took

out a knife and goaded it again and again, but still it would not budge. Then he was wroth with it, knowing not the cause of its obstinancy, and drove the knife into its flanks, and it fell down dead. But when the sun rose he saw his donkey lying dead and likewise his wife in the place of the treasure, and great was his rage and sore his wrath for the loss of his hoard and the death of his wife and his ass. All this came of his letting his wife into his secret and not keeping it to himself.[1] And I have heard this tale of

THE SIMPLETON AND THE SHARPER.

A CERTAIN simpleton was once walking along, haling his ass after him by the halter, when a pair of sharpers saw him and one said to his fellow, "I will take that ass from yonder wight." Asked the other, "How wilt thou do that?" "Follow me and I will show thee how," answered the first. So the cony-catcher went up to the ass and, loosing it from the halter, gave the beast to his comrade; then he haltered his own head and followed Tom Fool till he knew the other had got clean off with the ass, when he stood still. The oaf hailed at the halter, but the rascal stirred not; so he turned and seeing the halter on a man's neck, said to him, "What art thou?" Quoth the sharper, "I am thine ass, and my story is a wondrous one and 'tis this. Know that I have a pious old mother to whom I came in one day drunken; and she said to me:—O my son, repent to the Almighty of these thy transgressions. But I took my staff and beat her, whereupon she cursed me and Allah changed me into an ass and caused me fall into thy hands, where I have remained till this moment. However, to-day, my mother called me to mind and her heart yearned towards me; so she prayed for me and the Lord restored me to my former shape amongst the sons of Adam." Cried the silly one, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! Allah upon thee, O my brother, acquit me of what I have done with thee in the way of riding and so forth." Then he let the cony-catcher go and returned home, drunken with chagrin and concern as with wine. His

1 Eastern story-books abound in these instances. Pilpay says in "Kalilah wa Dimnah," "I am the slave of what I have spoken and the Lord of what I keep hidden." Sa'adi follows suit: "When thou speakest not a word thou hast thy hand upon it; when it is once spoken it hath laid its hand on thee." Caxton, in the "Dyctes, or Sayings of Philosophers" (printed in 1477), uses almost the same words.

wife asked him, "What aileth thee and where is the donkey?" and he answered, "Thou knowest not what was this ass; but I will tell thee." So he told her the story, and she exclaimed, "Alack and alas for the punishment we shall receive from Almighty Allah! How could we have used a man as a beast of burden all this while?" And she gave alms by way of atonement and prayed pardon of Heaven.[1] Then the man abode awhile at home, idle and feckless, till she said to him, "How long wilt thou sit in the house doing naught? Go to the bazar and buy us an ass and ply thy work with it." Accordingly, he went to the market and stopped by the ass-stand, where behold, he saw his own ass for sale. So he went up to it and clapping his mouth to its ear, said to it, "Woe to thee, thou ne'er-do-well! Doubtless thou hast been getting drunk again and beating thy mother! But by Allah, I will never buy thee more[2]!" And he left it and went away. And they tell a tale concerning

THE KAZI ABU YUSUF WITH HARUN AL-RASHID AND QUEEN ZUBAYDAH.

The Caliph Harun al-Rashid went up one noon-tide to his couch to lie down, and he was startled and troubled with sore trouble anent what had been told him. So he called the Lady Zubaydah, and quoth he, "Tell me truly what this meaneth or I will lay violent hands on thee forthright." Quoth she, "By Allah, O Commander of the Faithful, indeed I know not, and I am guiltless of that whereof thou suspectest me." So he sent for the Kazi Abú Yúsuf and acquainted him of the case. The Judge dispelled the Caliph's suspicions——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Eighty-ninth Night,

She said, It hath reached me, O auspicious King, that when the Kazi Abu Yusuf spake to the Caliph his suspicions were dispelled and the innocence of Zubaydah was made manifest, whereat she

1 *i.e.* for her husband's and her sin in using a man like a beast.

2 See the Second Lady's story (tantôt Kadi, tantôt bandit), pp. 20-26, by my friend Yacoub Artin Pasha in the Bulletin before quoted, series ii. No. 4 of 1883. The sharpers' trick is common in Eastern folk-lore, and the idea that underlies is always metempsychosis or metamorphosis. So, in the Kalilah was Dimnah (new Syriac), the three rogues persuade the ascetic that he is leading a dog not a sheep.

gave loud and liberal vent to her joy, and promised Abu Yusuf a magnificent reward. Now there were with her certain delicious fruits, out of their season, and she knew of others in the garden; so she asked Abu Yusuf, "O Imam of the Faith, which wouldest thou rather have of the two kinds of fruits, those that are here or those that are not here?" And he answered, "Our code forbiddeth us to pronounce judgment on the absent; whenas they are present, we will give our decision." So she let bring the two kinds of fruits before him, and he ate of both. Quoth she, "What is the difference between them?" and quoth he, "As often as I think to praise one kind, the adversary putteth in its claim." The Caliph laughed at his answer[1] and made him a rich present; and Zubaydah also gave him what she had promised him, and he went away rejoicing. See, then, the virtues of this Imám, and how at his hands manifest were made the truth and innocence of the Lady Zubaydah. And amongst other stories is that of

THE CALIPH AL-HAKIM[2] AND THE MERCHANT.

The Caliph Al-Hákim bi-Amri'llah was riding out in state procession one day, when he passed along a garden wherein he saw a man surrounded by negro-slaves and eunuchs. He asked him for a draught of water, and the man gave him to drink, saying, "Belike, the Commander of the Faithful will honour me by alighting in this my garden." So the Caliph dismounted, and with his suite entered the garden; whereupon the said man brought out to them an hundred rugs and an hundred leather mats and an hundred cushions; and set before them an hundred dishes of fruits, an hundred bowls of sweetmeats and an hundred jars of sugared sherbets; at which the Caliph marvelled with much amaze and said to his host, "O man, verily this thy case is wondrous: didst thou know of our coming and make this preparation for us?" He replied, "No, by Allah, O Commander of the Faithful, I knew not of thy coming, and I am a merchant of the rest of thy subjects; but I have an hundred concubines; so, when the Commander of the Faithful honoured me by alighting with me, I sent to each of them, bidding her send me her morning-meal in the

1 Because it quibbled away out of every question, a truly diplomatic art.

2 This Caliph, the orthodox Abbaside of Egypt (A.D. 1261) must not be confounded with the Druze-god, the heretical Fatimite (A.D. 996-1021). D'Herbelot ("Hakem") gives details. Mr. S. L. Poole (the Academy, April 26, '79) is very severe on the slip of Mr. Payne. See Mr. Payne's "Tale from the Arabic" for Al-Hakim, the Druze-God.

garden. So they sent me each of her furniture and the surplus of her meat and drink; and every day each sendeth me a dish of meat and another of cooling marinades, also a platter of fruits and a bowl of sweetmeats and a jar of sherbet. This is my noon-day dinner, nor have I added aught thereto for thee." Then the Commander of the Faithful, Al-Hakim bi-Amri'llah prostrated himself in thanksgiving to the Almighty (extolled and exalted be His name!) and said, "Praised be Allah, who hath been so bountiful to one of our lieges, that he entertaineth the Caliph and his host, without making ready for them; nay, he feedeth them with the surplusage of his day's provision!" Then he sent for all the dirhams in the treasury that had been struck that year (and they were in number three thousand and seven hundred thousand); nor did he mount till the money came, when he gave it to the merchant, saying, "Use this as thy state may require; and thy generosity deserveth more than this." Then he took horse and rode away. And I have heard a story concerning

KING KISRA ANUSHIRWAN[1] AND THE VILLAGE DAMSEL.

THE just King, Kisrà Anúshirwán, one day rode forth to the chase and, in pursuit of a deer, became separated from his suite. Presently he caught sight of a hamlet near hand and being sore athirst he made for it, and presenting himself at the door of a house that lay by the wayside, asked for a draught of water. So a damsel came out and looked at him; then, going back into the house, pressed the juice from a single sugar-cane into a bowl and mixed it with water; after which she strewed on the top some scented stuff, as it were dust, and carried it to the King. Thereupon he seeing in it what resembled dust, drank it, little by little, till he came to the end; when said he to her, "O damsel, the drink is good, and how sweet it had been but for this dust in it that troubleth it." Answered she, "O guest, I put in that powder for a purpose"; and he asked, "And why didst thou thus?" so she replied, "I saw thee exceeding thirsty and feared that thou wouldst drain the whole at one draught and that this would do

1 The beautiful name is Persian "Anúshín-rawán" = Sweet of Soul; and the glorious title of this contemporary of Mohammed is "Al-Malik al-Adil" = the Just King. Kisra, *the* Chosroë per excellentium, is also applied to the godly Guebre, of whom every Eastern dictionary gives details.

thee mischief; and but for this dust that troubled the drink thus hadst thou done." The Just King wondered at her words, knowing that they came of her wit and good sense, and said to her, "From how many sugar-canes didst thou express this draught?" "One," answered she. Whereat Anushirwan marvelled, and calling for the register of the village taxes saw that its assessment was but little and bethought him to increase it on his return to his palace, saying in himself, "A village where they get this much juice out of one sugar-cane, why is it so lightly taxed?" He then left the village and pursued his chase; and, as he came back at the end of the day, he passed alone by the same door and called again for drink; whereupon the same damsel came out and, knowing him at a look, went in to fetch him water. It was some time before she returned and Anushirwan wondered thereat and said to her, "Why hast thou tarried?"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Ninetieth Night,

She said, It hath reached me, O auspicious King, that when Anushirwan hurried the damsel and asked her, "Why hast thou tarried?" she answered, "Because a single sugar-cane gave not enough for thy need, so I pressed three; but they yielded not so much as did one before." Rejoined he, "What is the cause of that?" and she replied, "The cause of it is that when the Sultan's[1] mind is changed against a folk, their prosperity ceaseth and their good waxeth less." So Anushirwan laughed and dismissed from his mind that which he had purposed against the villagers. Moreover, he took the damsel to wife then and there, being pleased with her much wit and acuteness and the excellence of her speech. And they tell another tale of the

WATER CARRIER[2] AND THE GOLDSMITH'S WIFE.

There was once, in the city of Bokhara, a water-carrier, who used to carry water to the house of a goldsmith and had done

1 "Sultan" is here an anachronism: I have noted that the title was first assumed independently by Mohammed of Ghazni after it had been conferred by the Caliph upon his father the Amír al-Umará (Mayor of the Palace), Sabuktagin, A.D. 974. The origin, however, dates back to proto-historical days.

2 The "Sakká" or water-carrier race is peculiar in Egypt and famed for trickery and intrigue. Opportunity here as elsewhere makes the thief.

this thirty years. Now that goldsmith had a wife of exceeding beauty and loveliness, brilliancy and perfect grace; and she was withal renowned for piety, chastity and modesty. One day the water-carrier came, as of custom, and poured the water into the cisterns. Now the woman was standing in the midst of the court; so he went close up to her, and taking her hand stroked it and pressed it, then went away and left her. When her husband came home from the bazar, she said to him, "I would have thee tell me what thing thou hast done in the market this day to anger Almighty Allah." Quoth he, "I have done nothing to offend the Lord." "Nay," rejoined she, "but, by Allah, thou hast indeed done something to anger Him; and unless thou tell me the whole truth, I will not abide in thy house and thou shalt not see me nor will I see thee." So he confessed, "I will tell thee the truth of what I did this day. It so chanced that when I was sitting in my shop, as of wont, a woman came up to me and bade me make her a bracelet of gold. Then she went away and I wrought her a bracelet and laid it aside. But when she returned and I brought her out the bracelet, she put forth her hand and I clasped the bracelet on her wrist; and I wondered at the whiteness of her hand and the beauty of her wrist, which would captivate any beholder; and I recalled what the poet saith:—

Her fore-arms, dight with their bangles, show * Like fire ablaze on the waves a-flow;
As by purest gold were the water girt, * And belted around by a living lowe.

So I took her hand and pressed it and squeezed it." Said the woman, "Great God! Why didst thou this ill thing? Know that the water-carrier, who hath come to our house these thirty years, nor sawst thou ever any treason in him, took my hand this day and pressed and squeezed it." Said her husband, "O woman, let us crave pardon of Allah! Verily, I repent of what I did, and do thou ask forgiveness of the Lord for me." She cried, "Allah pardon me and thee and receive us into His holy keeping!"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Ninety-first Night,

She said, It hath reached me, O auspicious King, that the goldsmith's wife cried out, "Allah pardon me and thee and receive us into His holy keeping!" And on the next day, the water-

carrier came in to the jeweller's wife and throwing himself at her feet, grovelled in the dust and besought pardon of her, saying, "O my lady, acquit me of that which Satan deluded me to do; for it was he that seduced me and led me astray." She answered, "Go thy ways, the sin was not in thee, but in my husband, for that he did what he did in his shop, and Allah hath retaliated upon him in this world." And it is related that the goldsmith, when his wife told him how the water-carrier had used her, said, "Tit for tat, and blow for blow! had I done more the water-carrier had done mo'e";—which became a current byword among the folk. Therefore it behoveth a wife to be both outward and inward with her husband; contenting herself with little from him, if he cannot give her much, and taking pattern by Ayishah the Truthful and Fatimah the virgin mother (Allah Almighty accept of them twain!), that she may be of the company of the righteous ancestry.[1] And I have heard the following tale of

KHUSRAU AND SHIRIN AND THE FISHERMAN.

King Khusrau[2] Shahinshah of Persia loved fish; and one day, as he sat in his saloon, he and Shírín his wife, there came a fisherman with a great fish, and he laid it before the King, who was pleased and ordered the man four thousand dirhams.[3] Thereupon Shirin said to the King, "Thou hast done ill." Asked he, "And why?" and she answered, "Because if, after this, thou give one of thy courtiers a like sum, he will disdain it and say:—He hath but given me the

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1 A famous saying of Mohammed is recorded when an indiscretion of his young wife Ayishah was reported to him, "There be no adultress without an adulterer (of a husband)" Fatimah the Apostle's daughter is supposed to have remained a virgin after bearing many children: this symbolism of purity was known to the classics (Pausanias), who made Juno recover her virginity by bathing in a certain river every year. In the last phrase, "Al-Salaf" (ancestry) refers to Mohammed and his family.

2 Khusrau Parwiz, grandson of Anushirwan, the Guebre King, who tore his kingdom by tearing Mohammed's letter, married the beautiful Maria or Irene (in Persian "Shírín" = the sweet) daughter of the Greek Emperor Maurice: their loves were sung by a host of poets, and likewise the passion of the sculptor Farhád for the same Shirin. Mr. Lyall writes "Parwêz," and holds "Parwíz" a modern form

3 He could afford it according to historians. His throne was supported by 40,000 silver pillars; and 1,000 globes, hung in the dome, formed an orrery, showing the motion of the heavenly bodies; 30,000 pieces of embroidered tapestry overhung the walls, and below were vaults full of silver, gold and gems.

like of what he gave the fisherman. And if thou give him less, the same will say: — He despiseth me and giveth me less than he gave the fisherman." Rejoined Khusrau, "Thou art right, but it would dishonour a king to go back on his gift; and the thing is done." Quoth Shirin, "If thou wilt, I will contrive thee a means to get it back from him." Quoth he, "How so?" and she said, "Call back, if thou so please, the fisherman and ask him if the fish be male or female. If he say, Male, say thou, We want a female, and if he say, Female, say, We want a male." So the King sent for the fisherman, who was a man of wit and acuteness, and asked him, "Is this fish male or female?" whereupon the fisherman kissed ground and answered, "This fish is an hermaphrodite,[1] neither male nor female." Khusrau laughed at his clever reply and ordered him other four thousand dirhams. So the fisherman went to the treasurer, and taking his eight thousand dirhams put them in a sack he had with him. Then, throwing it over his shoulder, he was going away, when he dropped a dirham; so he laid the bag off his back and stooped down to pick it up. Now the King and Shirin were looking on, and the Queen said, "O King, didst thou note the meanness of the man, in that he must needs stoop down to pick up the one dirham, and could not bring himself to leave it for any of the King's servants?" When the King heard these words he was exceeding wroth with the fisherman and said, "Thou art right, O Shirin!" So he called the man back and said to him, "Thou low-minded carle! Thou art no man! How couldst thou put the bag with all this money off thy back and bend thee groundwards to pick up the one dirham and grudge to leave it where it fell?" Thereupon the fisherman kissed earth before him and answered, "May Allah prolong the King's life! Indeed, I did not pick up the dirham off the ground because of its value in my eyes; but I raised it off the earth because on one of its faces is the likeness of the King and on the other his name; and I feared lest any should unwittingly set foot upon it, thus dishonouring the name and presentment of the King, and I be blamed for this offence." The King wondered at his words and approved of his wit and shrewdness, and ordered him yet other four thousand dirhams. Moreover, he bade cry abroad in his kingdom, saying, "It behoveth none to be guided by women's counsel; for whoso followeth their advice, loseth, with his one dirham, other twain." And here is the tale they tell of

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1 Arab. "Khunsá," meaning also a catamite, as I have explained. Lane (ii. 586) has it; "This fish is of a mixed kind" (!).

YAHYA BIN KHALID THE BARMECIDE AND THE POOR MAN.

Yahyá bin Khálid the Barmecide was returning home one day from the Caliph's palace, when he saw at the gate of his mansion a man who rose as he drew near and saluted him, saying, "O Yahyá, I am in sore need of that which is in thy hand, and I make Allah my intermediary with thee." So Yahya caused a place to be set apart for him in his house, and bade his treasurer carry him a thousand dirhams every day, and ordered that his diet be of the choicest of his own meat. The man abode in this case a whole month, at the end of which time, having received in all thirty thousand dirhams, and fearing lest Yahya should take the money from him because of the greatness of the sum, he departed by stealth.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Ninety-second Night,

She said, It hath reached me, O auspicious King, that the man, taking with him the money, departed by stealth. But when they told Yahya of this, he said, "By Allah, though he had tarried with me to the end of his days, yet had I not stinted him of my largesse nor cut off from him the bounties of my hospitality!" For, indeed, the excellences of the Barmecides were past count nor can their virtues be committed to description, especially those of Yahya bin Khalid, for he was an ocean[1] of noble qualities, even as saith the poet of him:—

I asked of Bounty, "Art thou free?" Quoth she, * "No, I am slave to Yahyá Khálid-son!"
"Boughten?" asked I. "Allah forfend," quoth she. * "By heirship, sire to sire's transmission!"

And the following is related of

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1 Arab. "Jamm." Heb. "Yamm." Al-Hariri (Ass. of Sinjar and Sáwah) uses the rare form "Yam" for sea or ocean.

MOHAMMED AL-AMIN AND THE SLAVE-GIRL.

Ja'afar bin Musá al-Hádi[1] once had a slave-girl, a lutist, called Al-Badr al-Kabír, than whom there was not in her time a fairer of face nor shapelier of shape nor a more elegant of manners nor a more accomplished in the art of singing and striking the strings; she was indeed perfect in beauty and extreme in every charm. Now Mohammed al-Amín,[2] son of Zubaydah, heard of her and was urgent with Ja'afar to sell her to him; but he replied, "Thou knowest it beseemeth not one of my rank to sell slave-girls nor set prices on concubines; but were she not a rearling I would send her to thee as a gift, nor grudge her to thee." And Mohammed al-Amin, some days after this went to Ja'afar's house, to make merry; and the host set before him that which it behoveth to set before true friends and bade the damsel Al-Badr al-Kabir sing to him and gladden him. So she tuned the lute and sang with a ravishing melody; whilst Mohammed al-Amin fell to drinking and jollity and bade the cup-bearers ply Ja'afar with much wine, till they made him drunken, when he took the damsel and carried her to his own house, but laid not a finger on her. And when the morrow dawned he bade invite Ja'afar; and when he came, he set wine before him and made the girl sing to him from behind the curtain. Ja'afar knew her voice and was angered at this, but of the nobleness of his nature and the magnanimity of his mind he showed no change. Now when the carousal was at an end, Al-Amin commanded one of his servants to fill the boat, wherein Ja'afar had come, with dirhams and dinars and all manner of jewels and jacinths and rich raiment and goods galore. So he laid therein a thousand myriads of money and a thousand fine pearls, each

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1 Al-Hadi, immediate predecessor of Harun al-Rashid, called "Al-Atbik": his upper lip was contracted and his father placed a slave over him when in childhood, with orders to say, "Musa! Atbik!" (draw thy lips together) when he opened his mouth.

2 Immediate successor of Harun Al-Rashid. Al-Amin is an imposing physical figure, fair, tall, handsome and of immense strength; according to Al-Mas'údi, he killed a lion with his own hands. But his mind and judgment were weak; he was fond of fishing; and his reply to the courtier bringing important news, "Confound thee! leave me! for Kauzar (an eunuch whom he loved) hath caught two fish and I none," reminds one of royal frivolity in France

worth twenty thousand dirhams; nor did he give over loading the barge with all manner of things precious and rare, till the boatmen cried out for help, saying, "The boat can't hold any more"; whereupon he bade them carry all this to Ja'afar's palace. Such are the exploits of the magnanimous, Allah have mercy on them! And a tale is related of

THE SONS OF YAHYA BIN KHALID AND SA'ID BIN SALIM AL-BAHILI.

(QUOTH Sa'íd bin Sálim al-Báhilí[1]), I was once in very narrow case, during the days of Harun al-Rashid, and debts accumulated upon me, burdening my back, and these I had no means of discharging. I was at my wits' end what to do, for my doors were blocked up with creditors and I was without cease importuned for payment by claimants, who dunned me in crowds till at last I was sore perplexed and troubled. So I betook myself to Abdallah bin Málik al-Khuza'í[2] and besought him to extend the hand of aid with his judgment and direct me of his good council to the door of relief; and he said, "None can save thee from this thy strait and sorrowful state save the Barmecides." Quoth I, "Who can brook their pride and put up patiently with their arrogant pretensions?" and quoth he, "Thou wilt put up with all this for the bettering of thy case."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Ninety-third Night,

She said, It hath reached me, O auspicious King, that Abdallah ibn Malik al-Khuza'i said to Sa'id bin Salim, "Thou wilt put up with all this for the bettering of thy case." So I left him suddenly (continued Sa'id) and went straight to Al-Fazl and Ja'afar, sons of Yahyá bin Khálid, to whom I related my circumstances; whereto they replied, "Allah give thee His aid, and render thee by His bounties independent of His creatures and vouchsafe thee abundant weal and bestow on thee what shall suffice thee, without the need of any but Himself; for whatso He willeth

1 Afterwards governor in Khorasan under Al-Maamun.
2 Intendant of the palace under Harun al-Rashid.

that He can, and He is gracious with His servants and knoweth their wants." So I went out from the twain and returned to Abdallah, with straitened breast and mind perplexed and heavy of heart, and repeated to him what they had said. Quoth he, "Thou wouldst do well to abide with us this day, that we may see what Allah Almighty will decree." So I sat with him awhile, when lo! up came my servant, who said to me, "O my lord, there are at our door many laden mules, and with them a man, who says he is the agent of Al-Fazl and Ja'afar bin Yahya." Quoth Abdallah, "I trust that relief is come to thee; rise up and go see what is the matter." So I left him and hastening to my house, found at the door a man who gave me a note wherein was written the following:—"After thou hast been with us and we heard thy case, we betook ourselves to the Caliph and informed him that ill condition had reduced thee to the humiliation of begging; whereupon he ordered us to supply thee with a thousand thousand dirhams from the Treasury. We represented to him: The debtor will spend this money in paying off creditors and wiping off debt; whence, then, shall he provide for his subsistence? So he ordered thee other three hundred thousand, and each of us hath also sent thee, of his proper wealth, a thousand thousand dirhams, so that thou hast now three thousand thousand and three hundred thousand dirhams wherewithal to order and amend thine estate." See, then, the munificence of these magnificoes: Almighty Allah have mercy on them! And a tale is told of

THE WOMAN'S TRICK AGAINST HER HUSBAND.

A MAN brought his wife a fish one Friday and bidding her cook it against the end of the congregational prayers, went out to his craft and business. Meanwhile in came her friend who bade her to a wedding at his house; so she agreed and laying the fish in a jar of water, went off with him and was absent a whole week till the Friday following[1]; whilst her husband sought her from house to house and enquired after her; but none could give him any tidings of her. Now on the next Friday she came home and he fell foul of her; but she brought out to him the fish alive from the

1 Moslem women have this advantage over their Western sisterhood they can always leave the house of father or husband and, without asking permission, pay a week or ten days' visit to their friends. But they are not expected to meet their lovers.

jar and assembled the folk against him and told them her tale.
——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Ninety-fourth Night,

She said, It hath reached me, O auspicious King, that the woman brought out the fish alive from the water-jar and assembled the folk against her husband, and told them her tale. He also told his; but they credited him not and said, "It cannot be that the fish should have remained alive all this while." So they proved him mad and imprisoned him and mocked at him, whereupon he shed tears in floods. And a tale is related of the

DEVOUT WOMAN AND THE TWO WICKED ELDERS.

THERE was in times of yore and in ages long gone before, a virtuous woman among the children of Israel, who was pious and devout, and used every day to go out to the place of prayer, first entering a garden which adjoined thereto, and there making the minor ablution. Now there were in this garden two old men, its keepers, and both Shaykhs fell in love with her and sought her favours; but she refused, whereupon said they, "Unless thou yield thy body to us we will bear witness against thee of fornication." Quoth she, "Allah will preserve me from your frowardness!" Then they opened the garden-gate and cried out, and the folk came to them from all places, saying, "What aileth you?" Quoth they, "We found this damsel in company with a youth who was doing lewdness with her, but he escaped from our hands." Now it was the wont of the people of those days to expose adulterer and adulteress to public reproach for three days, and after stone them. So they cried her name in the public streets for three days, whilst the two elders came up to her daily, and laying their hands upon her head, said, "Praised be Allah who hath sent down upon thee His righteous indignation!" Now on the fourth day, when they bore her away to stone her, they were followed by a lad named

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1 The tale of "Susannah and the Elders" in Moslem form. Dániyál is the Arab Daniel, supposed to have been buried at Alexandria (Pilgrimage, i. 16).

Daniel, who was then only twelve years old, and this was to be the first of his miracles (upon our Prophet and upon him be the Blessing and the Peace!). And he ceased not following them to the place of execution till he came up with them and said to them, "Hasten not to stone her till I judge between them." So they set him a chair and he sat down and summoned the old men separately. (Now he was the first ever separated witnesses.) Then said he to the first, "What sawest thou[1]?" So he repeated to him his story, and Daniel asked, "In what part of the garden did this befall?" and he answered, "On the eastern side, under a pear-tree." Then he called the other old man and asked him the same question, and he replied, "On the western side of the garden, under an apple-tree." Meanwhile the damsel stood by, with her hands and eyes raised heavenwards, imploring the Lord for deliverance. Then Allah Almighty sent down His blasting leven-fire upon the elders and consumed them, and on this wise the Lord made manifest the innocence of the damsel. Such was the first of the miracles of the Prophet Daniel, upon whom be the Blessing and the Peace! And they relate a tale of

JA'AFAR THE BARMECIDE AND THE OLD BADAWI.

The Commander of the Faithful, Harun al-Rashid, went out one day with Abu Ya'Kúb the cup-companion[2] and Ja'afar the Barmecide and Abu Nowas into the desert, where they fell in with an old man propt against his ass. The Caliph bade Ja'afar learn of him whence he came; so he asked him, "Whence comest thou?" and he answered, "From Bassorah."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Ninety-fifth Night,

She said, It hath reached me, O auspicious King, that when Ja'afar asked the man, "Whence comest thou?" he answered,

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1 According to Moslem law, laid down by Mohammed on a delicate occasion and evidently for a purpose, four credible witnesses are required to prove fornication, adultery, and so forth; and they must swear that they actually saw *rem in re*. This practically prevents conviction and the sabre cuts the Gordian knot.

2 Who, in such case, would represent our equerry.

"From Bassorah." Quoth Ja'afar, "And whither goest thou?" Quoth the other, "To Baghdad." Then Ja'afar enquired, "And what wilt thou do there?" and the old man replied, "I go to seek medicine for my eye." Said the Caliph, "O Ja'afar, make thou sport with him," and answered Ja'afar, "I shall hear what I shall exceedingly mislike.[1]" But Al-Rashid rejoined, "I charge thee on my authority, jest with him." Thereupon Ja'afar said to the Badawi, "If I prescribe thee a medicine that shall profit thee, what wilt thou give me in return?" Quoth the other, "Allah Almighty will requite the kindness with what is better for thee than any requital of mine." Continued Ja'afar, "Now lend me an ear and I will give thee a prescription, which I have given to none but thyself." "What is that?" asked the Badawi; and Ja'afar answered, "Take three ounces of breeze-breaths and the like of sunbeams and the same of moonshine and as much of lamp-light; mix them well together and let them lie in the wind three months. Then place them three months in a mortar without a bottom and pound them to fine powder and after trituration set them in a cleft platter, and let it stand in the wind other three months; after which use of this medicine three drachms every night in thy sleep, and, Inshallah! thou shalt be healed and whole." Now when the Badawi heard this, he stretched himself out to full length on the donkey's back and let fly a terrible loud sound[2] and said to Ja'afar, "Take this in payment of thy prescription. When I have followed it, if Allah grant me recovery, I will give thee a slave-girl, who shall serve thee in thy lifetime a service, wherewith Allah shall cut short thy term; and when thou diest and the Lord hurrieth thy soul to hell-fire, she shall blacken thy face with ordure of her mourning for thee, and shall keen and beat her face, saying:— O frosty-beard, what a fool thou wast[3]!" Thereupon Harun al-Rashid laughed till he fell backward, and ordered the Badawi three thousand silver pieces. And a tale is told of

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1 The Badawi not only always tells the truth, a perfect contrast with the townsfolk; but he is blunt in speech, addressing his Sultan, "O Sa'id!" and he has a hard, rough humour which we may fairly describe as "wut." When you "chaff" him look out for falls.

2 The answer is as old as the hills, *teste* the tale of what happened when Amasis (who on horseback) raised his leg, "broke wind and bade the messenger carry it back to Apries." Herod., ii. 162. But for the full significance of the Badawi's most insulting reply see the Tale of Abu Hasan in night ccccx.

3 Arab. "Yá sáki' al-Dakan," meaning long bearded (foolish) as well as frosty-bearded.

THE CALIPH OMAR BIN AL-KHATTAB AND THE YOUNG BADAWI.

THE Sharif Husayn bin Rayyán relateth that the Caliph Omar bin al-Khattáb was sitting one day judging the folk and doing justice between his subjects, attended by the best and wisest of his counsellors, when there came up to him a youth comely and cleanly attired, upon whom two very handsome youths had laid hold and were haling by the collar till they set him in the presence. Whereupon the Commander of the Faithful, Omar, looked at him and them and bade them loose him; then, calling him near to himself, asked the twain, "What is your case with him?" They answered, "O Prince of True Believers, we are two brothers by one mother and as followers of verity known are we. We had a father, a very old man of good counsel, honoured by the tribes, from baseness sound and for goodliness renowned who reared us tenderly in childhood, and loaded us with favours in manhood;——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Ninety-sixth Night,

She said, It hath reached me, O auspicious King, that the two youths said to the Commander of the Faithful, Omar son of Al-Khattab, "Our father was a man honoured by the tribes, from baseness sound, and for goodliness renowned, who reared us delicately in childhood, and loaded us with favours in manhood; in fine, a sea of noble and illustrious qualities, worthy of the poet's praise:—

"Is Abu's-Sakr of Shaybán[1]?" they asked; * Quoth I, "Nay, by my life, of him's Shaybán:
How many a sire rose high by noble son, * As Allah's Prophet glorified Adnan[2]!"

Now he went forth this day to his garden, to refresh himself amongst its trees and pluck the ripe fruits, when this young man

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1 P N. of the tribe, often mentioned in The Nights.

2 Adnan, with whom Arab genealogy begins, is generally supposed to be the eighth (Al-Tabari says the fortieth) descendant from Ishmael, and nine generations are placed between him and Fahr (Fihr) Kuraysh. The Prophet cut all disputes short by saying, "Beyond Adnan none save Allah wotteth and the genealogists lie" (Pilgrimage, ii. 344). M. C. de Perceval dates Adnan about B.C. 130.

slew him wrongously and swerved from the road of righteousness; wherefore we demand of thee the retribution of his crime and call upon thee to pass judgment upon him, according to the commandment of Allah." Then Omar cast a terrible look at the accused youth and said to him, "Verily, thou hearest the complaint these two young men prefer; what hast thou in reply to aver?" But he was brave of heart and bold of speech, having doffed the robe of pusillanimity and put off the garb of cowardry; so he smiled and spake in the most eloquent words and elegant; and after paying the usual ceremonial compliment to the Caliph, said, "By Allah, O Commander of the Faithful, I have indeed given ear to their complaint, and they have told the truth in that which they tell, so far as they have set out what befell; and the commandment of Allah is a decreed decree.[1] But I will forthright state my case between thy hands, and it is for thee to give commands. Know then, O Prince of the Faithful, that I am a very Arab of the Arabies,[2] the noblest of those that are beneath the skies. I grew up in the dwellings of the wold and fell, till evil times my tribe befell, when I came to the outskirts of this town, with my family and whatso goods I own: and as I went along one of the paths leading to its gardens, orchards and garths, with my she-camels highly esteemed and by me most precious deemed, and midst them a stallion of noble blood and shape right good, a plenteous getter of brood, by whom the females abundantly bore and who walked among them as though a kingly crown he wore, one of the she-camels broke away; and running to the garden of these young men's father, where the trees showed above the wall, put forth her lips and began to feed as in stall. I ran to her, to drive her away, when behold, there appeared, at a breach of the wall, an old man and grey, whose eyes sparkled with angry ray, holding in his right a stone to throw and swaying to and fro, with a swing like a lion ready for a spring. He cast the stone at my stallion, and it killed him for it struck a vital part. When I saw the stallion drop dead beside me, I felt live coals of anger kindled in my heart; so I took up the very stone, and throwing it at the old man it was the cause of his bane and ban: thus his own wrongful act returned

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1 Koran, xxxiii. 38.

2 Arab. "Arab al-Arabá," as before noticed, the pure and genuine blood as opposed to the "Musta'ribah," the "Muta'rribah," the "Mosarabians" and other Araboids; the first springing from Kahtan (Yaktan?) and the others from Adnan. And note that "'Arabi" = a man of pure Arab race, either of the Desert or of the city, while A'arábi applies only to the Desert man, the Badawi.

to him anew, and the man was slain of that wherewith he slew. When the stone struck him he cried out with a great cry and shrieked out a terrible shriek, whereupon I hastened from the spot; but these two young men hurried after me and laid hands on me and before thee carried me." Quoth Omar (Almighty Allah accept of him!), "Thou hast confessed what thou committedest, and of acquittal there is no possible occasion; for urgent is the law of retaliation and they cried for mercy but it was not a time to escape.[1]" The youth answered, "I hear and obey the judgment of the Imam, and I consent to all required by the law of Al-Islam; but I have a young brother, whose old father, before his decease, appointed to him wealth in great store and gold galore, and committed his affair to me before Allah, saying:—I give this into thy hand for thy brother; keep it for him with all thy might. So I took the money and buried it; nor doth any know of it but I. Now, if thou adjudge me to be justiced forthright, the money will be lost and thou shalt be the cause of its loss; wherefore the child will sue thee for his due on the day when the Creator shall judge between His creatures. But, if thou wilt grant me three days' delay, I will appoint some guardian to administer the affairs of the boy and return to answer my debt; and I have one who will be my surety for the fulfilment of this my promise." So the Commander of the Faithful bowed his head awhile, then raised it and looking round upon those present, said, "Who will stand surety by me for his return to this place?" And the youth looked at the faces of those who were in company and pointing to Abu Zarr,[2] in preference to all present, said, "This man shall answer for me and be my bail,"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Ninety-seventh Night,

She said, It hath reached me, O auspicious King, that when the youth pointed to Abu Zarr and said, "This man shall answer for me and be my bail," Omar (Allah accept of him!) said, "O Abu Zarr, dost thou hear these words and wilt thou be surety to me for

1 Koran, xxxviii. 2, speaking of the Unbelievers (*i.e.* non-Moslems) who are full of pride and contention.

2 One of the Asháb, or Companions of the Apostle, that is, of them who knew him personally (Pilgrimage, ii. 80, etc.). The Asháb al-Suffah (Companions of the bench or sofa) were certain houseless Believers lodged by the Prophet (Pilgrimage, ii. 143).

the return of this youth?" He answered, "Yes, O Commander of the Faithful, I will be surety for him three days." So the Caliph accepted his guarantee and let the young man go. Now when the appointed time passed and the days of grace were nearly or quite at end and yet the youth came not, the Caliph took seat in his council, with the Companions surrounding him like the constellations about the moon, Abu Zarr and the plaintiffs being also present; and the avengers said, "Where is the defendant, O Abu Zarr, and how shall he return, having once fled? But we will not stir from our places till thou bring him to us, that we may take of him our blood-revenge." Replied Abu Zarr, "By the truth of the All-Wise King, if the three days of grace expire and the young man return not, I will fulfil my warranty and surrender my person to the Imam"; and added Omar (whom Allah accept!), "By the Lord, if the young man appear not, I will assuredly execute on Abu Zarr that which is prescribed by the law of Al-Islam[1]!" Thereupon the eyes of the bystanders ran over with tears; those who looked on groaned aloud and great was the clamour. Then the chiefs of the Companions urged the plaintiffs to accept the bloodwit and deserve the thanks of the folk; but they both refused and would accept nothing save the talion. However, as the folk were swaying to and fro like waves and loudly bemoaning Abu Zarr, behold, up came the young Badawi; and, standing before the Imam, saluted him right courteously (with sweat-beaded face and shining with the crescent's grace) and said to him, "I have given the lad in charge to his mother's brothers and have made them acquainted with all that pertaineth to his affairs and let them into the secret of his moneys; after which I braved the heats of noon and have kept my word as a free-born man." Thereupon the folk marvelled, seeing his good faith and loyalty and his offering himself to death with so stout a heart; and one said to him, "How noble a youth art thou, and how loyal to thy word of honour and thy devoir!" Rejoined he, "Are ye not convinced that when death presenteth itself none can escape from it? And, indeed, I have kept my word, that it be not said, Good faith is gone from among mankind." Said Abu Zarr, "By Allah, O Commander of the Faithful, I became warrant for this young man without knowing to what tribe he belonged, nor had I seen him before that day; but when

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1 Hence Omar is entitled, "Al-Adil = the Just. Readers will remember that by Moslem law and usage murder and homicide are offences to be punished by the family, not by society or its delegates.

he turned away from all who were present and singled me out, saying, This man shall answer for me and be my bail, I thought it not right to refuse him, and generosity forbade to disappoint his desire, there being no harm in compliance therewith, that it be not bruited abroad, Benevolence is gone from among mankind." Then said the two young men, "O Commander of the Faithful, we forgive this youth our father's blood, seeing that he hath changed desolation into cheerfulness; that it be not said, Humanity is gone from among mankind." So the Caliph rejoiced in the acquittance of the youth and his truth and good faith; moreover, he magnified the generosity of Abu Zarr, extolling it over all his companions, and approved the resolve of the two young men for its benevolence, giving them praise with thanks and applying to their case the saying of the poet:—

Who doth kindness to men shall be paid again; * Ne'er is kindness lost betwixt God and men.

Then he offered to pay them from the Treasury the blood-wit for their father; but they refused, saying, "We forgave him only of our desire unto Allah,[1] the Bountiful, the Exalted; and he who is thus intentioned followeth not his benefits with reproach or with mischief.[2]" And amongst the tales they relate is that of

THE CALIPH AL-MAAMUN AND THE PYRAMIDS[3] OF EGYPT.

It is told that the Caliph Al-Maamun son of Harun al-Rashid, when he entered the God-guarded city of Cairo, was minded to

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1 Lane translates (ii. 592) "from a desire of seeing the face of God"; but the general belief of Al-Islam is that the essence of Allah's corporeal form is different from man's. The orthodox expect to "see their Lord on Doom-day as they see the full moon" (a tradition). But the Mu'atazilites deny with the existence of matter the corporiety of Allah and hold that He will be seen only with the spiritual eyes, *i.e.* of reason.

2 See Gesta Romanorum, Tale cviii., "of Constancy in adhering to Promises," founded on Damon and Pythias or, perhaps, upon the Arabic.

3 Arab. "Al-Ahrám," a word of unknown provenance. It has been suggested that the singular form (Haram), preceded by the Coptic article "Pi" (=the) suggested to the Greeks "Pyramis." But this word is still *sub judice* and every Egyptologist seems to propose his own derivation. Brugsch (Egypt, i. 72) makes it Greek, the Egyptian being "Abumir," while "pir-am-us"=the edge of the pyramid, the corners running from base to apex. The great Egyptologist proves also what the Ancients either ignored or forgot to mention, that each pyramid had its own name.

pull down the Pyramids, that he might take what was therein; but when he went about to do this he could not succeed, albeit his best was done. He expended a mint of money in the attempt, ——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Three Hundred and Ninety-eighth Night,

She said, It hath reached me, O auspicious King, that Al-Maamun, attempting to pull down the Pyramids, expended his mint of money, but succeeded only in opening up a small tunnel in one of them, wherein it is said he found treasure to the exact amount of the moneys he had spent in the works, neither more nor less; whereat he marvelled, and taking what he found there desisted from his determination. Now the Pyramids are three, and they are one of the Wonders of the World; nor is there on the face of earth aught like them for height and fashion and mysteries[1]; for they are built of huge rocks, and the builders proceeded by piercing one block of stone and setting therein upright rods of iron[2]; after which they pierced a second block of stone and lowered it upon the first. Then they poured melted lead upon the clamps and set the blocks in geometrical order, till the building was complete. Now the height of each pyramid was an hundred cubits, of the normal measure of the day, and it had four faces, each three hundred cubits long from the base and thence battering upwards to a point. The ancients say that in the western Pyramid are thirty chambers of parti-coloured syenite, full of precious gems and treasures galore and rare images and utensils and costly weapons which are anointed with egromantic unguents, so that they may not rust till the day of Resurrection.[3] Therein also are vessels of glass which bend and break not, containing various kinds of compound drugs and sympathetic waters. In the second Pyramid are the records of the priests, written on tablets of syenite, to each priest his tablet, whereon are engraved the wonders of

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1 Arab. "Ahkám," in this matter supporting the "Pyramidologists."

2 All imaginative.

3 It has always been my opinion founded upon considerations too long to detail, that the larger Pyramids contain many unopened chambers. Dr. Grant Bey of Cairo proposed boring through the blocks as Artesian wells are driven. I cannot divine why Lane (ii. 592) chose to omit this tale, which is founded on historic facts, and interests us by suggesting a comparison between Mediæval Moslem superstitions and those of our xixth Century, which to our descendants will appear as wild, if not as picturesque, as those of The Nights.

his craft and his feats; and on the walls are human figures like idols, working with their hands at all manner of mechanism and seated on stepped thrones. Moreover, to each Pyramid there is a guardian treasurer who keepeth watch over it and wardeth it, to all eternity, against the ravages of time and the shifts of events; and indeed the marvels of these Pyramids astound all who have sight and insight. Many are the poems that describe them, thou shalt thereby profit no small matter, and among the rest, quoth one of them:—

If Kings would see their high emprize preserved, * 'Twill be by tongues of monuments they laid:
Seest not the Pyramids? These two endure * Despite what changes Time and Chance have made.

And quoth another:—

Look on the Pyramids, and hear the twain * Recount their annals of the long-gone Past:
Could they but speak, high marvels had they told * Of what Time did to man from first to last.

And quoth a third:—

My friend I prithee tell me, 'neath the sky * Is aught with Egypt's Pyramids can compare?
Buildings which frighten Time, albe what dwells * On back of earth in fear of Time must fare:
If on their marvels rest my sight no more, * Yet these I ever shall in memory bear.

And quoth a fourth:—

Where is the man who built the Pyramids? * What was his tribe, what day, and where his tomb?
The monuments survive the men who built * Awhile, till overthrown by touch of Doom.

And men also tell a tale of

THE THIEF AND THE MERCHANT.

THERE was once a thief who repented to Almighty Allah with sincere penitence; so he opened himself a shop for the sale of stuffs, where he continued to trade awhile. It chanced one day that he locked his shop and went home, and in the night there came to the bazar an artful thief disguised in the habit of the

merchant, and pulling out keys from his sleeve, said to the watchman of the market, "Light me this wax-candle." The watchman took the taper and went to light it,——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Three Hundred and Ninety-ninth Night,

She said, It hath reached me, O auspicious King, that the watchman took the taper and went to light it, whilst the thief opened the shop and lit another candle he had by him. When the watchman came back he found him seated in the shop, account-books in hand, and reckoning with his fingers; nor did he cease to do thus till point of day, when he said to the man, "Fetch me a camel-driver and his camel to carry some goods for me." So the man fetched him a camel, and the thief took four bales[1] of stuffs and gave them to the cameleer, who loaded them on his beast. Then he gave the watchman two dirhams and went away after the camel-driver, leaving the watchman believing him to be the owner of the shop. Now when the morning dawned and day broke the merchant came and the watchman began greeting him with blessings, because of the two dirhams; but the shop-owner wondered at his words as one not knowing what he meant. When he opened his shop he saw the droppings of the wax and the account-book lying on the floor, and looking round, found four bales of stuffs missing. So he asked the watchman what had happened, and he told him what had passed in the night and what had been said to the cameleer, whereupon the merchant bade him fetch the man and asked him, "Whither didst thou carry the stuffs this morning?" Answered the driver, "To such a landing-place, and I stowed them on board such a vessel." Said the merchant, "Come with me thither"; so the camel-driver carried him to the landing-place and said to him, "This be the barque and this be her owner." Quoth the merchant to the seaman, "Whither didst thou carry the merchant and the stuff?" Answered the boat-master, "To such a place, where he fetched a camel-driver and setting the bales on the camel, went his ways I know not whither." "Fetch me the cameleer who carried the goods," said the merchant. So he fetched him and the merchant said to him, "Whither didst thou

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1 Arab. "Rizm"; hence, through the Italian Risma our ream (=20 quires of paper, etc.), which our dictionaries derive from ἀριθμός (!). See "frail" in night dcccxxxviii.

carry the bales of stuffs from the ship?" "To such a Khan," answered he; and the merchant rejoined, "Come thither with me and show it me." So the camel-man went with him to a place far distant from the shore and showed him the Khan where he had set down the stuffs, and at the same time the false merchant's magazine, which he opened and found therein his four bales bound up as they had been packed. The thief had laid his cloak over them; so the merchant took the cloak as well as the bales and delivered them to the camel-driver, who laid them on his camel; after which he locked the magazine and went away with the cameleer. On the way, behold, he was confronted by the thief who followed him, till he had shipped the bales, when he said to him, "O my brother (Allah have thee in His holy keeping!), thou hast indeed recovered thy goods and naught of them is lost; so give me back my cloak." The merchant laughed and, giving him back his cloak, let him go unhindered; whereupon both went their ways. And they tell a tale of

MASRUR THE EUNUCH AND IBN AL-KARIBI.

The Commander of the Faithful, Harun al-Rashid, was exceedingly restless one night; so he said to his Wazir Ja'afar, "I am sleepless to-night and my breast is straitened and I know not what to do." Now his castrato Masrúr was standing before him, and he laughed; whereupon the Caliph said, "At whom laughest thou? is it to make mock of me or hath madness seized thee?" Answered Masrur, "Nay, by Allah, O Commander of the Faithful"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundredth Night,

She said, It hath reached me, O auspicious King, that Harun al-Rashid said to Masrur the Sworder, "Dost thou laugh to make mock of me or hath madness seized thee?" Answered Masrur, "Nay, by Allah, O Commander of the Faithful, I swear by thy kinship to the Prince of Apostles, I did it not of my free will; but I went out yesterday to walk within sight of the palace and coming to the bank of the Tigris saw there the folk collected; so

I stopped and found a man, Ibn al-Káribí hight, who was making them laugh; but just now I recalled what he said, and laughter got the better of me; and I crave pardon of thee, O Commander of the Faithful!" Quoth the Caliph, "Bring him to me forthright"; so Masrur repaired in all haste to Ibn al-Karibi and said to him, "Answer the summons of the Commander of the Faithful," whereto he replied, "I hear and obey." "But on condition," added Masrur, "that if he give thee aught thou shalt have a quarter and the rest shall be mine." Replied the droll, "Nay, thou shalt have half and I half." Rejoined Masrur, "Not so, I will have three-quarters." Lastly said Ibn al-Karibi, "Thou shalt have two-thirds and I the other third"; to which Masrur agreed after much higgling and haggling, and they returned to the palace together. Now when Ibn al-Karibi came into the Caliph's presence he saluted him as men greet the Caliphate, and stood before him; whereupon said Al-Rashid to him, "If thou do not make me laugh I will give thee three blows with this bag." Quoth Ibn al-Karibi in his mind, "And a small matter were blows with that bag, seeing that beating with whips hurteth me not"; for he thought the bag was empty. Then he began to deal out his drolleries, such as would make the dismallest jemmy guffaw, and gave vent to all manner of buffooneries; but the Caliph laughed not neither smiled, whereat Ibn al-Karibi marvelled and was chagrined and affrighted. Then said the Commander of the Faithful, "Now hast thou earned the beating," and gave him a blow with the bag, wherein were four pebbles each two rotals in weight. The blow fell on his neck and he gave a great cry, then calling to mind his compact with Masrur, said, "Pardon, O Commander of the Faithful! Hear two words from me." Quoth the Caliph, "Say on," and quoth Ibn al-Karibi, "Masrur made it a condition with me and I a covenant with him, that whatsoever largesse might come to me of the bounties of the Commander of the Faithful, one-third thereof should be mine and the rest his; nor did he agree to leave me so much as one-third, save after much higgling and haggling. Now thou hast bestowed on me nothing but beating; I have had my share and here standeth he, ready to receive his portion; so pay him the two other blows." Now when the Caliph heard this he laughed till he fell on his back then calling Masrur he gave him a blow, whereat he cried out and said, "O Commander of the Faithful, the one-third sufficeth me: give him the two-thirds."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and First Night,

She said, It hath reached me, O auspicious King, that Masrur cried out, "O Commander of the Faithful, the one-third sufficeth me; give him the two-thirds." So the Caliph laughed at them and ordered them a thousand dinars each, and they went away, rejoicing at the largesse. And of the tales they tell is one of

THE DEVOTEE PRINCE.

The Commander of the Faithful, Harun al-Rashid, had a son, who, from the time he attained the age of sixteen, renounced the world and walked in the way[1] of ascetics and devotees. He was wont to go out to the grave-yards and say, "Ye once ruled the world, but that saved you not from death, and now are ye come to your sepulchres! Would Heaven I knew what ye said and what is said to you[2]!" And he wept as one weepeth who is troubled with fear and apprehension, and repeated the words of the poet:—

Affright me funerals at every time ; * And wailing women grieve me to the soul!

Now it chanced one day, as he sat among the tombs, according to his custom, his father passed by in all his state, surrounded by his Wazirs and Lords of the realm and the Officers of his household, who, seeing the Caliph's son with a gown of woollen stuff on his body and a twist of wool on his head by way of turband, said to one another, "Verily this youth dishonoureth the Commander of

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1 Arab. "Taríkah" = the path trodden by ascetics and mystics in order to attain true knowledge (Ma'rifat in Pers. Dánish). These are extensive subjects: for the present I must refer readers to the Dabistan, iii. 35, and iii. 29, 36-7.

2 Alluding to the Fishár or "Squeeze of the tomb." This is the Jewish Hibbut hak-keber which all must endure, save those who lived in the Holy Land or died on the Sabbath-eve (Friday night). Then comes the questioning by the Angels Munkar and Nakir (vulgarly called Nákir and Nakír), for which see Lane (M. E., chapt. xviii.). In Egypt a "Mulakkin" (intelligencer) is hired to prompt and instruct the dead. Moslems are beginning to question these facts of their faith: a Persian acquaintance of mine filled his dead father's mouth with flour and finding it *in loco* on opening the grave, publicly derided the belief. But the Mullahs had him on the hip, after the fashion of reverends, declaring that the answers were made through the whole body, not only by the mouth. At last the Voltairean had to quit Shiraz.

the Faithful among Kings; but, if he reproved him, he would leave his present way of life." The Caliph heard these words, so quoth he to his son, "O my dear child, of a truth thou disgracest me by thy present way of life." The young man looked at him and made no reply; then he beckoned to a bird perched on the battlements of the palace, and said to it, "O thou bird, I conjure thee by Him who created thee alight upon my hand." Whereupon straightway it swooped down and perched on his finger. Then quoth he, "Return to thy place," and it did so. Presently he said, "Alight on the hand of the Commander of the Faithful," but it refused there to perch, and he cried to his father, "It is thou that disgracest me amongst the Holy[1] Ones, by the love of the world; and now I am resolved to part from thee, never to return to thee, save in the world to come." Then he went down to Bassorah, where he took to working with those which wrought in clay,[2] receiving as his day's hire but a dirham and a dánik[3]; and with the danik he fed himself and gave alms of the dirham. (Quoth Abú Amir of Bassorah) There fell down a wall in my house, so I went forth to the station of the artisans to find a man who should repair it for me, and my eyes fell on a handsome youth of a radiant countenance. So I saluted him and asked him, "O my friend, dost thou seek work?" "Yes," answered he; and I said "Come with me and build a wall." He replied, "On certain conditions I will make with thee." Quoth I, "What are they, O my friend?" and quoth he, "My wage must be a dirham and a danik, and again when the Mu'ezzin calleth to prayer, thou shalt let me go pray with the congregation." "It is well," answered I and carried him to my place, where he fell to work, such work as I never saw the like of. Presently, I named to him the morning-meal; but he said "No"; and I knew that he was fasting.[4] When he heard the call to prayer, he said to me, "Thou knowest the condition?" "Yes," answered I. So he loosed his girdle, and

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1 Arab. "Wali" = a saint, Santon (Ital. form) also a slave. See in Richardson (Dissert. iii.), an illustration of the difference between Wali and Wáli as exemplified by the Caliph al-Kádir and Mahmúd of Ghazni.

2 Arab. "Tin" = the tenacious clay puddled with chaff which serves as mortar for walls built of Adobe or sundried brick. I made a mistake in my Pilgrimage (i. 10) translating Ras al-Tin, the old Pharos of Alexandria, by "Headland of Figs." It is Headland of Clay, so called from the argile there found and which supported an old pottery.

3 The danik (Pers. Dang) is the sixth of a dirham. Mr. S L. Poole (The Acad. April 26, '79) prefers his uncle's translation, "a sixth" (what of?) to Mr. Payne's "farthing." The latter at any rate is intelligible.

4 The devotee was "Sáim al-dahr," *i.e.* he never ate nor drank from daylight to dark throughout the year.

applying himself to the lesser ablution made it after a fashion than which I never saw a fairer[1]; then he went to the mosque and prayed with the congregation and returned to his work. He did the same upon the call to mid-afternoon prayer, and when I saw him fall to work again thereafterward, I said to him, "O my friend, verily the hours of labour are over; a workman's day is but till the time of afternoon-prayer." But he replied, "Praise to the Lord, my service is till the night." And he ceased not to work till nightfall, when I gave him two dirhams; whereupon he asked, "What is this!" and I answered, "By Allah, this is but part of thy wage, because of thy diligence in my service." But he threw them back to me saying, "I will have no more than was agreed upon between us twain." I urged him to take them, but could not prevail upon him; so I gave him the dirham and the danik, and he went away. And when morning dawned, I went to the station but found him not; so I enquired for him and was told, "He cometh thither only on Sabbaths." Accordingly, when Saturday came, I betook me to the market and finding him there, said to him, "Bismillah, do me the favour to come and work for me." Said he, "Upon the conditions thou wottest"; and I answered, "Yes!" Then carrying him to my house I stood to watch him where he could not see me; and he took a handful of puddled clay and laid it on the wall, when, behold, the stones ranged themselves one upon other; and I said, "On this wise are Allah's Holy Ones." He worked out his day and did even more than before; and when it was night, I gave him his hire, and he took it and walked away. When the third Saturday came round I went to the place of standing, but found him not; so I asked after him and they told me, "He is sick and lying in the shanty of such a woman." Now this was an old wife, renowned for piety, who had a hovel of reeds in the burial-ground. So I fared thither and found him stretched on the floor which was bare, with a brick for a pillow and his face beaming like the new moon with light. I saluted him and he returned my salam; and I sat down at his head weeping over his fair young years and absence from home and submission to the will of his Lord. Then said I to him, "Hast thou any need?" "Yes," answered he; and I said, "What is it?" He

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[1] The ablution of a common man differs from that of an educated Moslem as much as the eating of a clown and a gentleman. Moreover, there are important technical differences between the Wuzu of the Sunni and of the Shi'ah.

replied, "Come hither to-morrow in the forenoon and thou wilt find me dead. Wash me and dig my grave and tell none thereof: but shroud me in this my gown, after thou hast unsewn it and taken out what thou shalt find in the bosom-pocket, which keep with thee. Then, when thou hast prayed over me and laid me in the dust, go to Baghdad and watch for the Caliph Harun al-Rashid, till he come forth, when do thou give him what thou shalt find in the breast of my gown and bear him my salutation." Then he ejaculated the profession of the Faith and glorified his God in the most eloquent of words, reciting these couplets:—

Carry the trust of him whom death awaits * To Al-Rashíd, and God reward thy care!
And say, "An exile who desired thy sight * Long loving, from afar sends greeting fair.
Nor hate nor irk (No!) him from thee withdrew, * Kissing thy right to Heaven brought him near.[1]
But what estranged his soul, O sire, from thee * Is that thy worldly joys it would not share!"

Then he betook himself to prayer, asking pardon of Allah—— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Second Night,

She said, It hath reached me, O auspicious King, that the youth then betook himself to asking pardon of Allah and to invoking prayer and praise upon the Apostle and the Lord of the Just and repeating verses of the Koran; after which he recited these couplets:—

O sire, be not deceived by worldly joys; * For life must pass, and joy must learn to mourn;
When thou art told of folk in evil plight, * Think thou must answer for all hearts forlorn;
And when thou bear thy dead toward the tombs, * Know thou wilt likewise on that way be borne.

(Continued Abu Amir the Basri) Now when the youth had ended his charge and his verses I left him and went home. On the morrow I returned at the appointed hour, and found him indeed dead, the mercy of Allah be upon him! So I washed him, and unsewing his gown found in the bosom a ruby worth thousands of

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1 *i.e.* by honouring his father.

gold pieces and said to myself, "By Allah, this youth was indeed weaned from worldly things!" After I had buried him I made my way to Baghdad, and going to the Caliph's palace waited till he came forth, when I addressed him in one of the streets and gave him the ruby, which when he saw, he knew and fell down in a fainting-fit. His attendants laid hands on me, but he revived and said to them, "Release him and bring him courteously to the palace." They did his bidding, and when he returned he sent for me and carrying me into his chamber said to me, "How doth the owner of this ruby?" Quoth I, "Verily he is dead"; and told him what had passed; whereupon he fell a-weeping and said, "The son hath gained, but the sire hath lost." Then he called out, saying, "Ho, such an one!" and behold, there came out to him a lady who, when she saw me, would have withdrawn; but he cried to her, "Come; and mind him not." So she entered and saluted, and he threw her the ruby, which when she saw and she knew, she shrieked a great shriek and fell down in a swoon. As soon as she came to herself, she said, "O Commander of the Faithful, what hath Allah done with my son?" and he said to me, "Do thou tell her his case"; (as he could not speak for weeping). Accordingly, I repeated the story to her, and she began to shed tears and say in a faint and failing voice, "How I have longed for thy sight, O solace of mine eyes[1]! Would I might have given thee to drink, when thou hadst none to slake thy thirst! Would I might have cheered thee, whenas thou foundest never a cheerer!" And she poured forth tears and recited these couplets:—

I weep for one whose lot a lonely death befell; * Without a friend to whom he might complain and moan:
And after glory and glad union with his friends, * He woke to desolation, friendless, lorn and lone:
What Fortune hides awhile she soon to men shall show; * Death never spared a man; no, not a single one:
O absent one, my Lord decree thee strangerhood, * Far from thy nearest friends and to long exile gone:
Though Death forbid my hope of meeting here again, * On Doom-day's morrow we shall meet again, my son[2]!

Quoth I, "O Commander of the Faithful, was he indeed thy son?" Quoth he, "Yes, and indeed, before I succeeded to this

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1 This young saint was as selfish and unnatural a sinner as Saint Alexius of the Gesta Romanorum (Tale xv.), to whom my friend, the late Thomas Wright, administered just and due punishment.

2 The verses are affecting enough, though by no means high poetry.

office, he was wont to visit the learned and company with the devout; but when I became Caliph he grew estranged from me and withdrew himself apart.[1] Then said I to his mother, Verily this thy son hath cut the world and devoted his life to Almighty Allah, and it may be that hard times shall befall him and he be smitten with trial of evil chance; wherefore do thou give him this ruby, which he may find useful in hour of need. So she gave it him, conjuring him to take it, and he obeyed her bidding. Then he left to us the things of our world and removed himself from us; nor did he cease to be absent from us, till he went to the presence of Allah (to whom be Honour and Glory!) pious and pure." Then said he, "Come, show me his grave." So I travelled with him to Bassorah and showed him his son's grave; and when he saw it he wept and lamented, till he fell down in a swoon; after which he recovered and asked pardon of the Lord, saying, "We are Allah's and unto Him we are returning!" and invoked blessings on the dead. Then he asked me to become his companion, but I said to him, "O Commander of the Faithful, verily, in thy son's case is for me the most momentous of admonitions!" And I recited these couplets:—

'Tis I am the stranger, visited by none; * I am the stranger though in town my own:
'Tis I am the stranger! lacking kith and son, * And friend to whom I mote for aidance run,
I house in mosques which are my only home: * My heart there wones and shall forever wone:
Then laud ye Allah, Lord of Worlds, as long * As soul and body dwell in union!

And a famous tale is told of

THE UNWISE SCHOOLMASTER WHO FELL IN LOVE BY REPORT.

(Quoth one of the learned) I passed once by a school, wherein a schoolmaster was teaching children; so I entered, finding him a good-looking man and a well-dressed; when he rose to me and made me sit with him. Then I examined him in the

1 The young man left his father for two reasons: secular power (an abomination to good Moslems) and defective title to the Caliphate. The latter is a trouble to Turkey in the present day and with time will prove worse.

Koran and in syntax and prosody and lexicography; and behold, he was perfect in all required of him, so I said to him, "Allah strengthen thy purpose! Thou art indeed versed in all that is requisite." Thereafter I frequented him a while, discovering daily some new excellence in him, and quoth I to myself, "This is indeed a wonder in any dominie; for the wise are agreed upon a lack of wit in children's teachers." Then I separated myself from him and sought him and visited him only every few days, till coming to see him one day as of wont, I found the school shut and made enquiry of his neighbours, who replied, "Some one is dead in his house." So I said in my mind, "It behoveth me to pay him a visit of condolence," and going to his house, knocked at the door, when a slave-girl came out to me and asked, "What dost thou want?" and I answered, "I want thy master." She replied, "He is sitting alone, mourning"; and I rejoined, "Tell him that his friend So-and-So seeketh to console him." She went in and told him; and he said, "Admit him." Accordingly she brought me in to him, and I found him seated alone and his head bound with mourning fillets; so I said to him, "Allah requite thee amply! this is a path all must perforce tread, and it behoveth thee to take patience"; adding, "But who is dead unto thee?" He answered, "One who was dearest of the folk to me and best beloved." "Perhaps thy father?" "No!" "Thy brother?" "No!" "One of thy kindred?" "No!" Then asked I, "What relation was the dead to thee?" and he answered, "My lover." Quoth I to myself, "This is the first proof to swear by of his lack of wit." I said to him, "Assuredly there be others than she and fairer"; and he made answer, "I never saw her, that I might judge whether or no there be others fairer than she." Quoth I to myself, "This is another proof positive." Then I said to him, "And how couldst thou fall in love with one thou hast never seen?" He replied, "Know that I was sitting one day at the window, when lo! there passed by a man, singing the following distich:—

Umm Amr',[1] thy boons Allah repay! * Give back my heart be't where it may!

And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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1 Umm Amri (written Amrú and pronounced Amr') a matronymic, "mother of Amru." This story and its terminal verse is a regular Joe Miller.

Now when it was the Four Hundred and Third Night,

She said, It hath reached me, O auspicious King, that the schoolmaster continued, "When I heard the man humming these words as he passed along the street, I said to myself:—Except this Umm Amrú were without equal in the world, the poets had not celebrated her in ode and canzon. So I fell in love with her; but, two days after, the same man passed, singing the following couplet:—

Ass and Umm Amr' went their way; * Nor she nor ass returned for aye.

Thereupon I knew that she was dead and mourned for her. This was three days ago, and I have been mourning ever since." So I left him and fared forth, having assured myself of the weakness of the gerund-grinder's wit. And they tell another and a similar tale of

THE FOOLISH DOMINIE.[1]

Once upon a time, a schoolmaster was visited by a man of letters who entered a school and sitting down by the host's side, entered into discourse with him and found him an accomplished theologian, poet, grammarian, philologist and poet; intelligent, well bred and pleasant spoken; whereat he wondered, saying in himself, "It cannot be that a man who teacheth children in a school should have a perfect wit." Now when he was about to go away, the pedant said to him, "Thou art my guest tonight"; and he consented to receive hospitality and accompanied him to his house, where he made much of him and set food before him. They ate and drank and sat talking till a third part of the night was past, when the host spread his guest a bed and went up to his Harim. The stranger lay down and addressed himself to sleep, when, behold! there arose a great clamour in the women's rooms. He asked what was the matter and they said, "A terrible thing hath befallen the Shaykh and

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1 Abuse and derision of schoolmaster are staple subjects in the East as in the West. (Quem Dii oderunt pædagogum fecerunt.) Anglo-Indians will remember:—

Miyán-ji ti-ti!
Bachche-kí gánd men anguli kí thi!

he is at the last gasp." Said he, "Take me up to him"; so they took him up to the pedagogue, whom he found lying insensible with his blood streaming down. He sprinkled water on his face, and when he revived he asked him, "What hath betided thee? When thou leftest me thou wast in all good cheer and whole of body"; and he answered, "O my brother, after I left thee, I sat meditating on the creative works of Almighty Allah, and said to myself:—In every thing the Lord hath created for man there is an use; for He (to Whom be glory!) made the hands to seize, the feet to walk, the eyes to see, the ears to hear and the penis to increase and multiply; and so on with all the members of the body, except these two testes; there is no use in them. So I took a razor I had by me and cut them off; and there befell me what thou seest." So the guest left him and went away, saying, "He was in the right who said: Verily no schoolmaster who teacheth children can have a perfect wit, though he know all the sciences." And they tell a pleasant tale of

THE ILLITERATE WHO SET UP FOR A SCHOOLMASTER.

THERE was once, among the menials[1] of a certain mosque, a man who knew not how to write or even to read, and who gained his bread by gulling folk. One day it occurred to him to open a school and teach children; so he got together writing-tablets and written papers and hung them up in a high place. Then he greatened his turband[2] and sat down at the door of the school; and when the people who passed by saw his huge head-gear and tablets and scrolls, they thought he must be a very learned pedagogue; so they brought him their children, and he would say to this, "Write," and to that, "Read"; and thus the little ones taught one another. Now one day, as he sat as of wont at the door of the school, behold, up came a woman, letter in hand, and he said in his mind, "This woman doubtless seeketh me that I

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1 Arab. "Mujáwirín" = the lower servants, sweepers, etc. See Pilgrimage, ii. 161, where it is also applied to certain "settlers" at Al-Madinah. Burckhardt (No. 480) notices another meaning: "foreigners who attend mosque-lectures," and quotes the saying, "A pilgrimaged": quoth B, "yes! and for his villainies resideth (Mujáwir) at Meccah."

2 The custom (growing obsolete in Egypt) is preserved in Afghanistan where the learned wear turbands equal to the canoe-hats of the Spanish cardinals.

may read her the missive she hath in her hand: how shall I do with her, seeing I cannot read writing?" And he would fain have gone down and fled from her; but before he could do this, she overtook him and said to him, "Whither away?" Quoth he, "I purpose to pray the noon-prayer and return." Quoth she, "Noon is yet distant, so read me this letter." He took the letter, and turning it upside down, fell to looking at it, now shaking his head till his turband quivered, then dancing his eyebrows, and anon showing anger and concern. Now the letter came from the woman's husband, who was absent; and when she saw the dominie do on this wise, she said to herself, "Doubtless my husband is dead, and this learned doctor of law and religion is ashamed to tell me so." So she said to him, "O my lord, if he be dead, tell me"; but he shook his head and held his peace. Then said she, "Shall I rend my raiment?" "Rend!" replied he. "Shall I beat my face?" asked she; and he answered, "Beat!" So she took the letter from his hand and returning home fell a-weeping, she and her children. Presently, one of her neighbours heard her sobbing and asking what ailed her, was answered, "Of a truth she hath gotten a letter, telling her that her husband is dead." Quoth the man, "This is a falsehood; for I had a letter from him but yesterday, advising me that he is whole and in good health, and will be with her after ten days." So he rose forthright and going in to her, said, "Where is the letter which came to thee?" She brought it to him, and he took it and read it; and lo! it ran as follows: "After the usual salutations, I am well and in good health and whole, and will be with you all after ten days. Meanwhile, I send you a quilt and an extinguisher.[1]" So she took the letter and, returning with it to the schoolmaster, said to him, "What induced thee to deal thus with me?" And she repeated to him what her neighbour had told her of her husband's well-being and of his having sent her a quilt and an extinguisher. Answered he, "Thou art in the right, O good woman; for I was, at the time"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Fourth Night,

She said, It hath reached me, O auspicious King, that the pedagogue replied, "Verily I was at that time fashed and absent-minded,

1 Arab. "Makmarah," a metal cover for the usual brazier or pan of charcoal which acts fire-place. Lane (ii. 600) does not translate the word and seems to think it means a belt or girdle, thus blunting the point of the dominie's excuse.

and seeing the extinguisher wrapped up in the quilt I thought that he was dead and they had shrouded him." The woman, not smoking the cheat, said, "Thou art excused," and taking the letter went her ways.[1] And they relate a story of

THE KING AND THE VIRTUOUS WIFE.

A CERTAIN King once went forth in disguise to look into the affairs of his lieges. Presently he came to a great village which he entered unattended, and being athirst stopped at the door of a house and asked for water. There came out to him a fair woman with a gugglet, which she gave him, and he drank. When he looked at her he was ravished with her and besought her favours. Now she knew him; so she led him into the house, and making him sit down, brought out a book and said to him, "Look therein whilst I order my affair and return to thee." So he looked into the book, and behold, it treated of the Divine prohibition against advoutry and of the punishments which Allah hath prepared for those who commit adulterous sin. When he read this his flesh quaked and his hair bristled and he repented to Almighty Allah; then he called the woman, and giving her the book went away. Now her husband was absent, and when he returned she told him what had passed, whereat he was confounded and said in himself, "I fear lest the King's desire have fallen upon her." And he dared not have to do with her and know her carnally after this. When some time had passed, the wife told her kinsfolk of her husband's conduct, and they complained of him to the King, saying, "Allah advance the King! This man hired of us a piece of land for tillage, and tilled it awhile, then left it fallow and neither tilled it nor forsook it, that we might let it to one who would till it. Indeed, harm is come to the field, and we fear its corruption, for such land as that, if it be not sown, spoileth." Quoth the King to the man, "What hindereth thee from sowing thy land?" Answered he, "Allah advance the King! It reached me that the lion entered the field, wherefor I stood in awe of him and dared not draw near it, since knowing that I cannot cope with the lion I stand in fear of him." The King understood the parable and rejoined, saying, "O man, the lion trod and trampled not thy land, and it is good

1 This story, a very old Joe Miller, was told to Lane as something new, and he introduced it into his Modern Egyptians, end of chapt. ii.

for seed; so do thou till it and Allah prosper thee in it, for the lion hath done it no hurt." Then he bade give the man and his wife a handsome present and sent them away.[1] And amongst the stories is that of

ABD AL-RAHMAN THE MAGHRIBI'S STORY OF THE RUKH.[2]

There was once a man of the people of West Africa who had journeyed far and wide and traversed many a desert and a tide. He was once cast upon an island, where he abode a long while, and returning thence to his native country brought with him the quill of a wing-feather of a young Rukh whilst yet in egg and unhatched; and this quill was big enough to hold a goat's-skin of water, for it is said that the length of the Rukh-chick's wing when he cometh forth of the egg is a thousand fathoms. The folk marvelled at this quill when they saw it, and the man who was called Abd al-Rahman the Moor (and he was known, to boot, as the Chinaman, for his long sojourn in Cathay), related to them the following adventure, one of his many traveller's tales of marvel. He was on a voyage in the China seas——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Fifth Night,

She said, It hath reached me, O auspicious King, that Abd al-Rahman, the Moorman, the Chinaman, was wont to tell wondrous tales, amongst which was the following. He was on a voyage in the China seas with a company of merchants, when they sighted an island from afar; so they steered for it, and making fast thereto saw that it was large and spacious. The ship's crew went ashore to get wood and water, taking with them hatchets and ropes

1 This tale is a mere abbreviation of "The King and his Wazir's wife," in the Book of Sindibad or the Malice of Women, night dlxxviii., which see for annotations.

2 The older "Roc" which may be written "Rukh" or "Rukhkh." Colonel Yule, the learned translator of Marco Polo, has shown that "Roc's" feathers were not uncommon curiosities in mediæval ages; and holds that they were mostly fronds of the palm Raphia vinifera, which has the largest leaf in the vegetable kingdom, and which the Moslems of Zanzibar call "Satan's date-tree." I need hardly quote "Frate Cipolla and the Angel Gabriel's Feather" (Decameron, vi. 10).

and water-skins (the travellers accompanying them), and presently espied a great dome, white and gleaming, an hundred cubits long. They made towards it, and drawing near discovered that it was an egg of the Rukh, and fell on it with axes and stones and sticks till they uncovered the young bird and found the chick as it were a firm-set hill. So they plucked out one of the wing-feathers, but could not do so save by helping one another, for all the quills were not full-grown ; after which they took what they could carry of the young bird's flesh, and cutting the quill away from the vane returned to the ship. Then they set sail, and putting out to sea voyaged with a fair wind all that night till the sun rose; and while everything went well, they saw the Rukh come flying after them, as he were a vast cloud, with a rock in his talons, like a great heap bigger than the ship. As soon as he poised himself in air over the vessel, he let fall the rock upon it ; but the craft, having great way on her, forewent the rock, which fell into the sea with a loud crash and a horrible. So Allah decreed their deliverance and saved them from doom ; and they cooked the young bird's flesh and ate it. Now there were amongst them old white-bearded men ; and when they awoke on the morrow they found that their beards had turned black, nor did any who had eaten of the young Rukh grow gray ever after. Some said the cause of the return of youth to them and the ceasing of hoariness from them was that they had heated the pot with arrow-wood, whilst others would have it that it came of eating the Rukh-chick's flesh ; and this is indeed a wonder of wonders.[1] And a story is related of

ADI BIN ZAYD AND THE PRINCESS HIND.

Al-Nu'uman bin al-Munzir, King of the Arabs of Irak, had a daughter named Hind, who went out one Pasch, which is a feast day of the Nazarenes, to the White Church, to take the sacrament. She was eleven years old and was the loveliest woman of her age and time ; and it so chanced that on the same day came to Hírah[2] a young man called 'Adí bin Zayd[3] with presents

1 The tale is told in a baid, disjointed style and will be repeated in Sindbad the Seaman, where I shall again notice the "Roc." See night dxliv., etc.

2 Hirah in Mesopotamia was a Christian city and principality subject to the Persian monarchs ; and a rival to the Roman-kingdom of Ghassán. It has a long history, for which see D'Herbelot.

3 A pre-Islamite poet.

from the Chosroë to Al-Nu'uman, and he also went to the White Church to communicate. He was tall of stature and fair of favour, with handsome eyes and smooth cheeks, and had with him a company of his people. Now there was with Hind bint al-Nu'uman a slave-girl named Máriyah, who was enamoured of Adi, but had not been able to forgather with him. So when she saw him in the church, she said to Hind, "Look at yonder youth. By Allah, he is handsomer than all thou seest!" Hind asked, "And who is he?" and Mariyah answered, "Adi bin Zayd." Quoth Al-Nu'uman's daughter, "I fear lest he know me if I draw nearer to look on him." Quoth Mariyah, "How should he know thee when he hath never seen thee?" So she drew near him and found him jesting with the youths his companions; and indeed he surpassed them all, not only in his personal charms but in the excellence of his speech, the eloquence of his tongue, and the richness of his raiment. When the Princess saw him she was ravished with him, her reason was confounded and her colour changed; and Mariyah, seeing her inclination to him, said to her, "Speak him." So she spoke to him and went away. Now when he looked upon her and heard her speech, he was captivated by her and his wit was dazed; his heart fluttered, and his colour changed, so that his companions suspected him, and he whispered one of them to follow her and find out who she was. The young man went after her and returning informed him that she was Princess Hind, daughter of Al-Nu'uman. So Adi left the church, knowing not whither he went, for excess of love, and reciting these two couplets:—

O friends of me, one favour more I pray: * Unto the convents[1] find once more your way:
Turn me that so I face the land of Hind; * Then go, and fairest greetings for me say.

Then he went to his lodging and lay that night restless and without appetite for the food of sleep.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Sixth Night,

She said, It hath reached me, O auspicious King, that when Adi ended his verses he went to his lodging and lay that night restless and without appetite for the food of sleep. Now on the morrow

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1 Arab. "Biká'a," alluding to the pilgrimages made to monasteries, and here equivalent to, "Address ye to the road," etc.

Mariyah accosted him and he received her kindly, though before he would not incline to her, and said to her, "What is thy will?" Quoth she, "I have a want of thee"; and quoth he, "Name it, for by Allah thou shalt not ask me aught but I will give it thee!" So she told him that she loved him, and her want of him was that he would grant her a lover's privacy; and he agreed to do her will on condition that she would serve him with Hind and devise some device to bring them together. Then he took her into a vintner's tavern in one of the by-streets of Hirah and lay with her; after which she returned to Hind and asked her, "Dost thou not long to see Adi?" She answered, "How can this be? indeed my longing for him makes me restless, and no repose is left me since yesterday." Quoth Mariyah, "I will appoint him to be in such a place, where thou canst look on him from the palace." Quoth Hind, "Do what thou wilt," and agreed with her upon the place. So Adi came, and the Princess looked out upon him, and when she saw him she was like to topple down from the palace-top, and exclaimed, "O Mariyah, except thou bring him in to me this night, I shall die." So saying, she fell to the ground in a fainting-fit, and her serving-women lifted her up and bore her into the palace; whilst Mariyah hastened to Al-Nu'uman and discovered the whole matter to him with perfect truth, telling him that, indeed, she was mad for the love of Adi; and except he marry her to him, she must be put to shame and die of love for him, which would disgrace her father among the Arabs, adding at the end, "There is no cure for this but wedlock." The King bowed his head awhile in thought and exclaimed again and again, "Verily, we are Allah's and unto Him we are returning!" Then said he, "Woe to thee! How shall the marriage be brought about, seeing I mislike to open the matter?" And she said, "He is yet more ardently in love and yet more desireful of her than she is of him; and I will so order the affair that he shall be unaware of his case being known to thee; but do not betray thyself, O King." Then she went to Adi and after acquainting him with everything said, "Make a feast and bid the King thereto; and when the wine hath gotten the better of him ask of him his daughter, for he will not refuse thee." Quoth Adi, "I fear lest this enrage him against me and be the cause of enmity between us." But quoth she, "I came not to thee till I had settled the whole affair with him." Then she returned to Al-Nu'uman and said to him, "Ask of Adi that he entertain thee in his house." Replied the King, "There is no harm in that!" and after three days besought Adi to give him and his

lords the morning-meal in his house. He consented and the King went to him; and when the wine had taken effect on Al-Nu'uman, Adi rose and sought of him his daughter in wedlock. He consented and married them and brought her to him after three days; and they abode at Al-Nu'uman's court, in all solace of life and its delight——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Seventh Night,

She said, It hath reached me, O auspicious King, that Adi abode with Hind bint Al-Nu'uman bin Munzir three years in all solace of life and its delights, after which time the King was wroth with Adi and slew him. Hind mourned for him with grievous mourning and built her an hermitage outside the city, whither she retired and became a religious, weeping and bewailing her husband till she died. And her hermitage is seen to this day in the suburbs of Hirah. They also tell a tale of

DI'IBIL AL-KHUZA'I WITH THE LADY AND MUSLIM BIN AL-WALID.

(Quoth Di'ibil al-Khuzá'i[1]) I was sitting one day at the gate of Al-Karkh,[2] when a damsel came past, never saw I a fairer faced or better formed than she, walking with a voluptuous swaying gait and ravishing all beholders with her lithe and undulating pace. Now as my eyes fell on her, I was captivated by her and my vitals trembled and meseemed my heart flew forth my breast; so I stood before her and I accosted her with this verse:—

The tears of these eyes find easy release; * But sleep flies these eyelids without surcease.

Whereon she turned her face, and looking at me straightway made answer with this distich:—

A trifle this an his eyes be sore, * When her eyes say "Yes" to his love-caprice!

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1 Whose by-name was Abu Ali, a poet under the Abbasides (eighth and ninth centuries).

2 A well-known quarter of Baghdad, often mentioned in The Nights.

I was astounded at the readiness of her reply and the fluency of her speech and rejoined with this verse:—

Say, doth heart of my fair incline to him * Whose tears like a swelling stream increase ?

And she answered me without hesitation, thus:—

If thou crave our love, know that love's a loan; * And a debt to be paid by us twain a-piece.

Never entered my ears aught sweeter than her speech nor ever saw I brighter than her face; so I changed rhyme and rhythm to try her, in my wonder at her words, and repeated this couplet:—

Will Fate with joy of Union ever bless our sight, * And one desireful one with other one unite.

She smiled at this (never saw I fairer than her mouth nor sweeter than her lips), and answered me, without stay or delay, in the following distich:—

Pray, tell me what hath Fate to do betwixt us twain ? * Thou'rt Fate: so bless our eyne with union and delight.

At this, I sprang up and fell to kissing her hands and cried, "I had not thought that Fortune would vouchsafe me such occasion. Do thou follow me, not of bidding or against thy will, but of the grace of thee and thy favour to me." Then I went on and she after me. Now at that time I had no lodging I deemed fit for the like of her; but Muslim bin al-Walíd[1] was my fast friend, and he had a handsome house. So I made for his abode and knocked at the door, whereupon he came out, and I saluted him, saying, "'Tis for time like this that friends are treasured up"; and he replied, "With love and gladness! Come in you twain." So we entered but found money scarce with him: however, he gave me a kerchief, saying, "Carry it to the bazar and sell it and buy food and what else thou needest." I took the handkerchief, and hastening to the market, sold it and bought what we required of victuals and other matters; but when I returned I found that Muslim had retired with her to an underground chamber.[2] When he heard my step he hurried out and said to me, "Allah requite thee the kindness thou hast done me, O Abu Ali, and reward thee in time to come and reckon it of thy good deeds on the Day of Doom!" So saying, he took from me the food and wine and

1 Another well-known poet of the time.
2 Arab. "Sardáb": noticed before.

shut the door in my face. His words enraged me and I knew not what to do; but he stood behind the door, shaking for mirth. Then I began to abuse him and reproach him with the foulness of his action and his lack of honour; and he was silent, never uttering a word. But when I had finished, he smiled and said, "Out on thee, O fool! Thou hast entered my house and sold my kerchief and spent my silver: so with whom art thou wroth, O pimp[1]?" Then he left me and went away to her, whilst I said, "By Allah, thou art right to twit me as nincompoop and pander!" Then I left his door and ganged my gait in sore concern, and I feel its trace in my heart to this very day: for I never had my will of her nor, indeed, ever heard of her more. And amongst other tales is that about

ISAAC OF MOSUL AND THE MERCHANT.

(Quoth Ishak bin Ibrahim al-Mausili), It so chanced that one day feeling weary of being on duty at the Palace and in attendance upon the Caliph, I mounted horse and went forth at break of dawn, having a mind to ride out in the open country and take my pleasure. So I said to my servants, "If there come a messenger from the Caliph or another, say that I set out at daybreak upon a pressing business, and that ye know not whither I went." Then I fared forth alone and rode round about the city till the sun waxed hot, when I halted in a great thoroughfare known as Al-Haram,——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Eighth Night,

She said, It hath reached me, O auspicious King, that Ishak bin Ibrahim the Mausili continued:—When the sun waxed hot I halted in a great thoroughfare known as Al-Haram, to take shelter in the shade and found it in a spacious wing of a house which projected over the street. And I stood there but a little while before there came up a black slave, leading an ass bestridden by a damsel; and under her were housings set with gems and pearls and upon her were the richest of clothes, richness can go no farther; and I saw that she was elegant of make with languorous look and graceful mien. I asked one of the passers-by

1 Arab. "Ya Kawwád": hence the Port. and Span. Alcoviteiro.

who she was, and he said, "She is a singer," so I fell in love with her at first sight: hardly could I keep my seat on horseback. She entered the house at whose gate I stood; and as I was planning a device to gain access to her, there came up two men young and comely who asked admission and the house-master gave them leave to enter. So they alighted and I also and they entered and I with them, they supposing that the master of the house had invited me; and we sat awhile till food was brought and we ate. Then they set wine before us, and the damsel came out with a lute in her hand. She sang and we drank, till I rose to obey a call of nature. Thereupon the host questioned the two others of me, and they replied that they knew me not; whereupon quoth he, "This is a parasite[1]; but he is a pleasant fellow, so treat him courteously." Then I came back and sat down in my place, whilst the damsel sang to a pleasing air these two couplets:—

Say to the she-gazelle, who's no gazelle, * And Kohl'd ariel who's no ariel[2]:
Who lies with male, and yet no female is, * Whose gait is female most unlike the male.

She sang it right well, and the company drank and her song pleased them. Then she carolled various pieces to rare measures, and amongst the rest one of mine, which consisted of this distich:—

Bare hills and camp-ground desolate * And friends who all have ganged their gait.
How severance after union leaves * Me and their homes in saddest state!

Her singing this time was even better than the first; then she chanted other rare pieces, old and new, and amongst them, another of mine with the following two couplets:—

Say to angry lover who turns away * And shows thou his side whatso thou say,
"Thou wroughtest all that by thee was wrought, * Albe 'twas haply thy sport and play."

I prayed her to repeat the song, that I might correct it for her; whereupon one of the two men accosted me and said.

1 Arab. "Tufayli," a term before noticed; the class was as well known in Baghdad and Cairo as in ancient Rome.

2 Arab. "Jauzar"=a bubalus (Antilope defessa), also called "Ayn," from the large black eyes. This bovine antelope is again termed Baka al-Wahsh (wild cattle) or "Bos Sylvestris" (incerti generis, Forsk). But Jauzar also signifies hart, so I render it by "Ariel" (the well-known antelope).

"Never saw we a more impudent lick-platter than thou. Art thou not content with sponging, but thou must eke meddle and muddle? Of very sooth, in thee is the saying made true, Parasite and pushing wight." So I hung down my head for shame and made him no answer, whilst his companion would have withheld him from me; but he would not be restrained. Presently they rose to pray, but I lagged behind a little and taking the lute, screwed up the sides and brought it into perfect tune. Then I stood up in my place to pray with the rest; and when we had ended praying, the same man fell again to blaming me and reviling me and persisted in his rudeness, whilst I held my peace. Thereupon the damsel took the lute and touching it, knew that it had been altered, and said, "Who hath touched my lute?" Quoth they, "None of us hath touched it." Quoth she, "Nay, by Allah, some one hath touched it, and he is an artist, a past master in the craft; for he hath arranged the strings and tuned them like one who is a perfect performer." Said I, "It was I tuned it"; and said she, "Then, Allah upon thee, take it and play on it!" So I took it; and, playing a piece so difficult and so rare that it went nigh to deaden the quick and quicken the dead, I sang thereto these couplets:—

I had a heart, and with it lived my life: * 'Twas seared with fire and burnt with loving-lowe:
I never won the blessing of her love; * God would not on His slave such boon bestow:
If what I've tasted be the food of Love * Must taste it all men who Love-food would know.

And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Ninth Night,

She said, It hath reached me, O auspicious King, that Ishak of Mosul thus continued:—Now when I had finished my verse, there was not one of the company but sprang from his place and sat down like schoolboys before me, saying, "Allah upon thee, O our lord, sing us another song." "With pleasure," said I, and playing another measure in masterly fashion, sang thereto these couplets:—

Ho thou whose heart is melted down by force of Amor's fire * And griefs from every side against thy happiness conspire:

Unlawful is that he who pierced my vitals with his shaft, * My blood between my midriff and my breast-bone[1] he desire,
'Twas plain upon our severance-day, that he had set his mind * On an eternal parting, moved by tongue of envious liar:
He sheds my blood he ne'er had shed except by wound of love; * Will none demand my blood of him, my wreak of him require?

When I had made an end of this song, there was not one of them but rose to his feet and threw himself upon the ground for excess of delight. Then I cast the lute from my hand, but they said, "Allah upon thee, do not on this wise, but let us hear another song, so Allah Almighty increase thee of His bounty!" Replied I, "O folk, I will sing you another song and another and another and will tell you who I am. I am Ishak bin Ibrahim al-Mausili, and by Allah, I bear myself proudly to the Caliph when he seeketh me. Ye have to-day made me hear abuse from an unmannerly carle such as I loathe; and by Allah, I will not speak a word nor sit with you till ye put yonder quarrelsome churl out from among you!" Quoth the fellow's companion to him, "This is what I warned thee against, fearing for thy good name." So they hent him by the hand and thrust him out; and I took the lute and sang over again the songs of my own composing which the damsel had sung. Then I whispered the host that she had taken my heart and that I had no patience to abstain from her. Quoth he, "She is thine on one condition." I asked, "What is that?" and he answered, "It is that thou abide with me a month, when the damsel and all belonging to her of raiment and jewelry shall be thine." I rejoined, "It is well, I will do this." So I tarried with him a whole month, whilst none knew where I was and the Caliph sought me everywhither, but could come by no news of me; and at the end of this time the merchant delivered to me the damsel, together with all that pertained to her of things of price and an eunuch to attend upon her. I brought all that to my lodging, feeling as I were lord of the whole world, for exceeding delight in her; then I rode forthright to Al-Maamun. And when I stood in the presence, he said "Woe to thee, O Ishak, where hast thou been?" So I acquainted him with the story, and he said, "Bring me that man at once." Thereupon I told him where he lived, and he sent and fetched him and questioned him of the case, when he repeated the story, and the Caliph said to him, "Thou art a man of right generous mind, and it is only fitting

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1 Arab. "Taráib" plur. of taribah. The allusion is to the heart, and "the little him's a her."

that thou be aided in thy generosity." Then he ordered him an hundred thousand dirhams, and said to me, "O Ishak, bring the damsel before me." Accordingly I brought her to him, and she sang and delighted him; and being greatly gladdened by her he said to me, "I appoint her turn of service every Thursday, when she must come and sing to me from behind the curtain." And he ordered her fifty thousand dirhams, so by Allah, I profited both myself and others by my ride. And amongst the tales they tell is one of

THE THREE UNFORTUNATE LOVERS.

(Quoth Al-'Utbí,[1]) I was sitting one day with a company of educated men telling stories of the folk, when the talk turned upon legends of lovers, and each of us said his say thereanent. Now there was in our company an old man, who remained silent till all had spoken and had no more to say, when quoth he, "Shall I tell you a thing the like of which you never heard; no, never?" "Yes," quoth we; and he said, "Know, then, that I had a daughter who loved a youth, but we wotted it not; while the youth loved a singing-girl, who in her turn loved my daughter. One day I was present at an assembly wherein were also the youth"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Tenth Night,

She said, It hath reached me, O auspicious King, that the Shaykh continued:—One day I was present at an assembly wherein were also the youth and the singing-girl, and she chanted to us these couplets:—

> Prove how love bringeth low * Lover those tears that run;
> Lowering him still the more * When pity finds he none.

Cried the youth, "By Allah, thou hast said well, O my mistress! Dost thou incite me to die?" Answered the girl from behind the curtain, "Yes, if thou be a true lover." So he laid his head on a cushion and closed his eyes; and when the cup came round to him, we shook him and behold he was dead.[2] Therewith we

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1 A well-known poet of the ninth century (A.D.).

2 These easy deaths for love are a *lieu commun*: see sundry of them in the Decameron (iv. 7, etc.); and in the Heptameron (Nouv. lxx.), the widow who lay down and died of love and sorrow that her passion had become known. For the fainting of lovers, see Nouvelle xix.

all flocked to him, and our pleasure was troubled, and we grieved and broke up at once. When I came home, my people took in bad part my returning before the appointed time, and I told them what had befallen the youth, thinking that thereby I should greatly surprise them. My daughter heard my words, and rising, went from the sitting-chamber into another, whither I followed her and found her lying with her head on a cushion, even as I had told of the young man. So I shook her and lo! she was dead. Then we laid her out and set forth next morning to bury her, whilst the friends of the young man set forth in like guise to bury him. As we were on the way to the burial-place we met a third funeral, and asking whose it was, were told that it was that of the singing-girl who, hearing of my daughter's death, had done even as she did and was dead. So we buried them all three on one day, and this is the rarest tale that ever was heard of lovers. And they also tell a tale of

HOW ABU HASAN BRAKE WIND.

They recount that in the City Kaukabán of Al-Yaman there was a man of the Fazlí tribe who had left Badawi life, and become a townsman for many years and was a merchant of the most opulent merchants. His wife had deceased when both were young; and his friends were instant with him to marry again, ever quoting to him the words of the poet:—

> Up, gossip! re-wed thee for Prime draweth near:
> A wife is an almanac—good for the year.

So being weary of contention, Abú Hasan entered into negotiations with the old women who procure matches, and married a maid like Canopus when he hangeth over the seas of Al-Hind. He made high festival therefor, bidding to the wedding-banquet kith and kin, Olema and Fakirs; friends and foes and all his acquaintances of that country-side. The whole house was thrown open to feasting: there were rices of five several colours, and sherbets of as many more; and kids stuffed with walnuts and almonds and pistachioes, and a camel-colt[1] roasted whole. So

1 This is a favourite Badawi dish, but too expensive unless some accident happen to the animal. Old camel is much like bull-beef, but the young meat is excellent, although not relished by Europeans because, like strange fish, it has no recognised flavour. I have noticed it in my "First Footsteps" (p. 68, etc.). There is an old idea in Europe that the maniacal vengeance of the Arab is increased by eating this flesh; the beast is certainly vindictive enough; but a furious and frantic vengefulness characterises the North American Indian who never saw a camel.

they ate and drank and made mirth and merriment; and the bride was displayed in her seven dresses and one more to the women, who could not take their eyes off her. At last the bridegroom was summoned to the chamber where she sat enthroned, and he rose slowly and with dignity from his diwan; but in so doing, for that he was over-full of meat and drink, lo and behold! he brake wind, great and terrible. Thereupon each guest turned to his neighbour and talked aloud and made as though he had heard nothing, fearing for his life. But a consuming fire was lit in Abu Hasan's heart; so he pretended a call of nature, and, in lieu of seeking the bride-chamber, he went down to the house-court and saddled his mare and rode off, weeping bitterly, through the shadow of the night. In time he reached Láhej, where he found a ship ready to sail for India; so he shipped on board and made Calicut of Malabar. Here he met with many Arabs, especially Hazramís,[1] who recommended him to the King; and this King (who was a Kafir) trusted him and advanced him to the captainship of his body-guard. He remained ten years in all solace and delight of life, at the end of which time he was seized with home-sickness, and the longing to behold his native land was that of a lover pining for his beloved; and he came near to die of yearning desire. But his appointed day had not dawned; so, after taking the first bath of health, he left the King without leave and in due course landed at Makallá of Hazramaut. Here he donned the rags of a religious; and keeping his name and case secret, fared for Kaukabán a-foot, enduring a thousand hardships of hunger, thirst, and fatigue, and braving a thousand dangers from the lion, the snake, and the Ghul. But when he drew near his old home, he looked down upon it from the hills with brimming eyes, and said in himself, "Haply they might know thee; so I will wander about the outskirts and hearken to the folk. Allah grant that my case be not remembered by them!" He listened carefully for seven nights and seven days, till it so chanced that as he was sitting at the door of a hut, he heard the voice of a young girl saying, "O my mother, tell me the day when I was born; for

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1 *i.e.* of the Province Hazramaut, the Biblical Hazarmaveth (Gen. x. 26). The people are the Swiss of Arabia and noted for thrift and hard bargains; hence the saying, If you meet a serpent and a Hazrami, slay the Hazrami. To prove how ubiquitous they are it is related that a man flying from their society reached the uttermost parts of China, where he thought himself safe. But, as he was about to pass the night in some ruin, he heard a voice hard by him exclaim, O 'Imád al-Din! (the name of the patron-saint of Hazramaut). Thereupon he arose and fled and he is, they say, flying still.

such an one of my companions is about to take an omen for me."[1] And the mother answered, "Thou wast born, O my daughter, on the very night when Abu Hasan brake wind." Now the listener no sooner heard these words than he rose up from the bench, and fled away saying to himself, "Verily thy breaking of wind hath become a date, which shall last for ever and ever; even as the poet said:—

As long as palms shall shift the flower; * As long as palms shall sift the flour.[2]

And he ceased not travelling and voyaging and returned to India; and there abode in self-exile till he died; and the mercy of Allah be upon him[3]! And they tell another story of

THE LOVERS OF THE BANU TAYY.

Kásim, son of Adi, was wont to relate that a man of the Banú Tamím spake as follows. I went out one day in search of an estray and coming to the waters of the Banu Tayy, saw two companies of people near each other, and behold, those of one company were disputing among themselves even as the other. So I watched them and observed in one of the companies a youth wasted with sickness, as he were a worn-out dried-up water-skin. And as I looked on him, lo! he repeated these couplets:—

What ails the Beauty she returneth not? * Is't Beauty's irk or grudging to my lot?
I sickened and my friends all came to call; * What stayed thee calling with the friendly knot?
Hadst thou been sick, I had come running fast * To thee, nor threats had kept me from the spot:
'Mid them I miss thee, and I lie alone; * Sweetheart to lose thy love sad loss I wot!

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1 Arab. "Fál" alluding to the Sortes Coranicæ and other silly practices known to the English servant-girl when curious about her future and her *futur*.

2 *i.e.* in Arab-land (where they eat dates) and Ajam, or lands non-Arab (where bread is the staff of life); that is, all the world over.

3 This story is curious and ethnologically valuable. The Badawi who eructates as a civility, has a mortal hatred to a *crepitus ventris*; and were a by-stander to laugh at its accidental occurrence, he would at once be cut down as a "pundonor." The same is the custom amongst the Highlanders of Afghanistan, and its artificial nature suggests direct derivation; for the two regions are separated by a host of tribes, Persians and Baloch, Sindis and Panjábis who utterly ignore the point of honour and behave like Europeans. The raids of the pre-Islamitic Arabs over the lands lying to the north-east of them are almost forgotten; still there are traces, and this may be one of them.

His words were heard by a damsel in the other company who hastened towards him, and when her people followed her she fought them off. Then the youth caught sight of her and sprang up and ran towards her, whilst the people of his party ran after him and laid hold of him. However, he haled and freed himself from them, and she in like manner loosed herself; and when they were free each ran to other, and meeting between the two parties, embraced and fell dead upon the ground.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Eleventh Night,

She said, It hath reached me, O auspicious King, that the young man and the maid met between the two parties and embraced and both fell dead upon the ground; whereat came there out an old man from one of the tents and stood over them exclaiming, "Verily, we are Allah's and unto Him we are returning!" Then weeping sore he said, "Allah have ruth on you both! by the Almighty, though you were not united in your lives, I will at least unite you after your deaths." And he bade lay them out: so they washed them and shrouded them in one shroud and dug for them one grave and prayed one prayer over them both and buried them in one tomb; nor was there man or woman in the two parties but I saw weeping over them and buffeting their faces. Then I questioned the Shaykh of them, and he said, "She was my daughter and he was my brother's son; and love brought them to the pass thou seest." I exclaimed, "Allah amend thee! but why didst thou not marry them to each other?" Quoth he, "I feared shame[1] and dishonour; and now I am fallen into both." And they tell a tale of

THE MAD LOVER.

Quoth Abu 'l-'Abbás al-Mubarrad,[2] I set out one day with a company to Al-Bárid on an occasion, and coming to the

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1 Arab. "Al-'Ár." The Badawi saying is "Al-nár wa lá 'l-'ár" (Hell-) fire, but not shame. The sentiment is noble. Hasan the Prophet's grandson, a poor creature demoralised by over-marrying, chose the converse, "Shame is better than Hell-fire." An old Arabic poem has :—

> The Fire and not shame be the Lord of thee
> And e'en to The Fire from shame go flee.

Al-Hariri (Ass. of the Badawin) also has :—

> For rather would I die my death than shame,—
> On bier be borne than bear a caitiff's name.

2 A grammarian and rhetorician of ninth century.

monastery of Hirakl[1] we alighted in its shade. Presently a man came out to us and said, "There are madmen in the monastery,[2] and amongst them one who speaketh wisdom; if ye saw him, ye would marvel at his speech." So we arose all and went into the monastery, where we saw a man seated on a skin-mat in one of the cells, with bare head and eyes intently fixed upon the wall. We saluted him, and he returned our salam without looking at us; and one said to us, "Repeat some verses to him; for when he heareth verse he speaketh." So I repeated these two couplets:—

O best of race to whom gave Hawwá[3] boon of birth, * Except for thee the world were neither sweet nor fair!
Thou'rt he, whose face, by Allah shown to man, * Doth ward off death, decay, and hoary hair.

When he heard from me this praise of the Apostle he turned towards us and repeated these lines:—

Well Allah wotteth I am sorely plagued: * Nor can I show my pain to human sight.
Two souls have I; one soul is here contained, * While other woneth in another site.
Meseems the absent soul's like present soul, * And that she suffers what to me is dight.

Then he asked us, "Have I said well or said ill?" And we answered, "Thou hast said the clean contrary of ill, well and right well." Then he put out his hand to a stone, that was by him and took it up; whereupon thinking he would throw it at us we fled from him; but he fell to beating upon his breast therewith violent blows and said to us, "Fear not, but draw near and hear somewhat from me and receive it from me." So we came back, and he repeated these couplets:—

When they made their camels yellow-white kneel down at dawning grey * They mounted her on crupper and the camel went his way.

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1 Once existing in Syrian Hamáh (the Biblical Hamath); and so called because here died the Emperor Heraclius called by the Arabs "Hirakl."

2 Till lately it was the custom to confine madmen in Syrian monasteries, hoping a cure from the patron Saint; and a terrible time they had of it. Every guide book relates the healing process as formerly pursued at the Maronite Convent Koshaya not far from Bayrut. The idiot or maniac was thrust headlong by the monks into a dismal cavern with a heavy chain round his neck, and was tied up within a span of the wall to await the arrival of Saint Anthony, who especially affects this holy place. In very few weeks the patient was effectually cured or killed by cold, solitude and starvation.

3 The Moslem Eve, much nearer the Hebrew "Hawah" = the "manifester," because (Gen. iii. 20) she was (to be) the mother of all that live ("Kull hayy").

Mine eyeballs through the prison-wall beheld them, and I cried * With streaming eyelids and a heart that burnt in dire dismay,
"O camel-driver, turn thy beast that I farewell my love! * In parting and farewelling her I see my doomèd day:
I'm faithful to my vows of love which I have never broke; * Would Heaven I kenned what they have done with vows that vowèd they!"

Then he looked at me and said, "Say me, dost thou know what they did[1]?" Answered I, "Yes, they are dead; Almighty Allah have mercy on them!" At this his face changed and he sprang to his feet and cried out, "How knowest thou they be dead?" and I replied, "Were they alive they had not left thee thus." Quoth he, "By Allah, thou art right, and I care not to live after them." Then his side-muscles quivered and he fell on his face; and we ran up to him and shook him and found him dead, the mercy of the Almighty be upon him! At this we marvelled and mourned for him and, sore mourning, laid him out and buried him.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Twelfth Night,

She said, It hath reached me, O auspicious King, that Al-Mubarrad thus continued:—When the man fell we mourned over him with sore mourning and laid him out and buried him. And when I returned to Baghdad and went in to the Caliph Al-Mutawakkil, he saw the trace of tears on my face and said to me, "What is this?" So I told him what had passed and it was grievous to him and he cried, "What moved thee to deal thus with him[2]? By Allah, if I thought thou didst not repent it and regret him I would punish thee therefor!" And he mourned for him the rest of the day. And amongst the tales they tell is one of

THE PRIOR WHO BECAME A MOSLEM.

Quoth Abu Bakr Mohammed ibn Al-Anbári[3]:—I once left Anbár on a journey to 'Amúríyah,[4] where there came out to me the

1 The mad lover says "they" for "she," which would be too familiar in speaking to strangers.

2 *i.e.* falsely to report the death.

3 A famous grammarian, etc., of the tenth century.

4 The classical Amorium in Phrygia, now Anatolia: Anbár is a town (before mentioned) on the Euphrates; by the rules of Arabic grammar the word is pronounced (though never written) Ambár.

prior of the monastery and superior of the monkery, 'Abd al-Masíh hight, and brought me into the building. There I found forty religious, who entertained me that night with fair guest-rite, and I left them after seing among them such diligence in adoration and devotion as I never beheld the like of in any others. Next day I farewelled them and fared forth and after doing my business at 'Amuriyah, I returned to my home at Anbar. And next year I made pilgrimage to Meccah, and as I was circumambulating the Holy House I saw 'Abd al-Masih the monk also compassing the Ka'abah, and with him five of his fellows, the shavelings. Now when I was sure that it was indeed he, I accosted him, saying, "Art thou not 'Abd al-Masih, the Religious?" and he replied, "Nay, I am Abdallah, the Desirous.[1]" Therewith I fell to kissing his grey hairs and shedding tears; then, taking him by the hand, I led him aside into a corner of the temple and said to him, "Tell me the cause of thy conversion to Al-Islam"; and he made reply, Verily, 'twas a wonder of wonders, and befell thus. A company of Moslem devotees came to the village wherein is our convent, and sent a youth to buy them food. He saw in the market a Christian damsel selling bread, who was of the fairest of women; and he was struck at first sight with such love of her that his senses failed him and he fell on his face in a fainting-fit. When he revived he returned to his companions and told them what had befallen him, saying, "Go ye about your business; I may not go with you." They chided him and exhorted him, but he paid no heed to them; so they left him whilst he entered the village and seated himself at the door of the woman's booth.[2] She asked him what he wanted, and he told her that he was in love with her, whereupon she turned from him; but he abode in his place three days without tasting food, keeping his eyes fixed on her face. Now whenas she saw that he departed not from her, she went to her people and acquainted them with his case, and they set on him the village boys, who stoned him and bruised his ribs and broke his head; but for all this he would not budge. Then the villagers took counsel together to slay him; but a man of them came to me and told me of his case, and I went out to him and found him lying prostrate on the ground. So I wiped the

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1 "Art thou not the slave of the Messiah, the Ráhib (monk)?" "No! I am the slave of Allah, the Rághib (desirous of mercy from the Almighty)." A fair specimen of the Saj'a or rhymed prose. Abdallah (properly "'Abdu'llah"): is a kind of neutral name, neither Jewish, Moslem, nor Christian; hence I adopted it (Pilgrimage, i. 20).

2 Arab. "Hanút," prop. a tavern where liquors are sold; a term applied contemptuously to shops, inns, etc., kept by Christians.

blood from his face and carried him to the convent, and dressed his wounds; and there he abode with me fourteen days. But as soon as he could walk he left the monastery——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Thirteenth Night,

She said, It hath reached me, O auspicious King, that Abdallah the Religious continued:—So I carried him to the convent and dressed his wounds, and he abode with me fourteen days. But as soon as he could walk he left the monastery and returned to the door of the woman's booth, where he sat gazing on her as before. When she saw him, she came out to him and said, "By Allah, thou movest me to pity! wilt thou enter my faith that I may marry thee?" He cried, "Allah forbid that I should put off the faith of Unity and enter that of Plurality[1]!" Quoth she, "Come in with me to my house and take thy will of me and wend thy ways in peace." Quoth he, "Not so, I will not waste the worship of twelve years for the lust of an eye-twinkle." Said she, "Then depart from me forthwith"; and he said, "My heart will not suffer me to do that"; whereupon she turned her countenance from him. Presently the boys found him out and began to pelt him with stones; and he fell on his face, saying, "Verily, Allah is my protector, who sent down the Book of the Koran; and He protecteth the Righteous[2]!" At this I sallied forth and driving away the boys, lifted his head from the ground and heard him say, "Allah mine, unite me with her in Paradise!" Then I carried him to the monastery; but he died before I could reach it, and I bore him without the village and I dug for him a grave and buried him. And next night when half of it was spent, the damsel cried with a great cry (and she in her bed); so the villagers flocked to her and questioned her of her case. Quoth she, "As I slept, behold the Moslem man came in to me and taking me by the hand, carried me to the gate of Paradise; but the Guardian denied me entrance, saying:—'Tis forbidden to unbelievers. So I embraced Al-Islam at his hands and, entering with him, beheld therein pavilions and trees, such as I cannot describe to you. Moreover, he brought me to a pavilion of jewels and said to me,

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1 Arab. "Shirk"=syntheism of the "Mushrik" (one who makes other gods partners with God), a word pronounced "Mushrit" by the Wahhabis and the Badawin.

2 Koran, vii. 195. The passage declaims against the idols of the Arabs, sun, moon, stars, etc.

Of a truth this is my pavilion and thine, nor will I enter it save with thee; but after five nights thou shalt be with me therein, if it be the will of Allah Almighty. Then he put forth his hand to a tree which grew at the door of the pavilion and plucked therefrom two apples and gave them to me, saying:—Eat this and keep the other, that the monks may see it. So I ate one of them and never tasted I aught sweeter.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Fourteenth Night,

She said, It hath reached me, O auspicious King, that the woman continued:—So he plucked two apples and gave them to me, saying, Eat this and keep the other that the monks may see it. So I ate one of them and never tasted I aught sweeter. Then he took my hand and fared forth and carried me back to my house; and when I awoke I found the taste of the apple in my mouth and the other in my hand." So saying she brought out the apple, and in the darkness of the night it shone as it were a sparkling star. They carried her (and the apple with her) to the monastery, where she repeated her vision and showed it to us; never saw we its like among all the fruits of the world. Then I took a knife and cut the apple into pieces according as we were folk in company; and never knew we aught more delicious than its savour nor more delightsome than its scent; but we said, "Haply this was a devil that appeared unto her to seduce her from her faith." Thereupon her people took her and went away; but she abstained from eating and drinking, and on the fifth night she rose from her bed, and going forth the village to the grave of her Moslem lover threw herself upon it and died, her family not knowing what was come of her. But on the morrow, there came to the village two Moslem elders, clad in hair-cloth, and with them two women in like garb, and said, "O people of the village, with you is a woman Saint, a Wáliyah of the friends of Allah who died a Moslemah; and we will take charge of her in lieu of you." So the villagers sought her and found her dead on the Moslem's grave; and they said, "This was one of us and she died in our faith; so we will take charge of her." Rejoined the two old men, "Nay, she died a Moslemah and we claim her." And the dispute waxed to a quarrel between them, till one of the Shaykhs said, "Be this the test of her faith: the forty monks of the monastery shall come and try to lift her from the grave. If they succeed, then she died a Nazarene; if not, one of us

shall come and lift her up and if she be lifted by him, she died a Moslemah." The villagers agreed to this and fetched the forty monks, who heartened one another, and came to her to lift her, but could not. Then we tied a great rope round her middle and haled at it; but the rope broke in sunder, and she stirred not; and the villagers came and did the like, but could not move her from her place.[1] At last when all means failed we said to one of the two Shaykhs, "Come thou and lift her." So he went up to the grave and covering her with his mantle, said, "In the name of Allah the Compassionating, the Compassionate, and of the Faith of the Apostle of Allah, upon whom be prayers and the Peace!" Then he lifted her and taking her in his bosom, betook himself with her to a cave hard by, where they laid her, and the two women came and washed her and shrouded her. Then the two elders bore her to her Moslem lover's grave and prayed over her and buried her by his side and went their ways. Now we were eye-witnesses of all this; and when we were alone with one another, we said, "In sooth, the truth is most worthy to be followed[2]; and indeed the verity hath been made manifest to us, nor is there a proof more patent of the truth of Al-Islam than that we have seen this day with our eyes." So I and all the monks became Moslems and on like wise did the villagers; and we sent to the people of Mesopotamia for a doctor of the law, to instruct us in the ordinances of Al-Islam and the canons of the Faith. They sent us a learned man and a pious, who taught us the rites of prayer and the tenets of the Faith; and we are now in ease abounding; so to Allah be the praise and the thanks! And they also tell a tale of

THE LOVES OF ABU ISA AND KURRAT AL-AYN.

Quoth Amrú bin Masa'dah[3]:—Abú Isá, son of Al-Rashíd and brother to Al-Maamun, was enamoured of one Kurrat al-Ayn, a

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1 This minor miracle is commonly reported, and is not, I believe, unknown to modern "Spiritualism." The dead Wali or Waliyah (Saintess) often impels the bier-bearers to the spot where he (or she) would be buried; hence in Cairo the tombs scattered about the city. Lane notices it, Mod. E., chapt. xxviii.

2 Koran, x. 36, speaking of being turned aside from the true worship.

3 One of the Wazirs of Al-Maamun; Kurrat al-Ayn = "coolness (*i.e.* delight) of the eyes." Ali bin Hishám surnamed Abu 'l-Hasan, was prefect of Baghdad under the same reign.

slave-girl belonging to Ali bin Hishám, and she also loved him; but he concealed his passion, complaining of it to none, neither discovering his secret to anyone, of his pride and magnanimity; for he had used his utmost endeavour to purchase her of her master, but he had failed. At last, when his patience was at an end and his passion was sore on him and he was helpless in the matter, he went in to Al-Maamun, one day of state after the folk had retired, and said to him, "O Commander of the Faithful, if thou wilt this day make trial of thine Alcaydes[1] by taking them unawares, thou wilt know the generous from the mean and note each one's place after the quality of his mind." But in saying this he purposed only to sit with Kurrat al-Ayn in her lord's house. Quoth Al-Maamun, "Right is thy recking," and bade make ready a barge, called "the Flyer," wherein he embarked with Abu Isa and a party of his chief officers. The first mansion he visited unexpectedly was that of Hamíd al-Tawíl of Tús, whom he found seated——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Fifteenth Night,

She said, It hath reached me, O auspicious King, that Al-Maamun embarked with his chief officers and fared on till they reached the mansion of Hamíd al-Tawíl of Tús; and unexpectedly entering, they found him seated on a mat and before him singers and players, with lutes and flageolets and other instruments of music in their hands. So Al-Maamun sat with him awhile and presently he set before him dishes of nothing but flesh-meat, with no birds among them. The Caliph would not taste thereof, and Abu Isa said to him, "O Commander of the Faithful, we have taken the owner of this place unawares, and he knew not of thy coming; but now let us go to another place which is prepared for thee and fitted for thee." Thereupon the Caliph arose and betook himself with his brother Abu Isa and his suite to the abode of Ali son of Hishám, who, on hearing of their approach, came out and received them with the goodliest of reception, and kissed earth before the King. Then he brought them into his mansion and opened to them a saloon than which seer never saw a goodlier. Its floors, pillars and walls were of many-coloured marbles, adorned with Greek paintings: and it was spread with matting of Sind whereon

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1 The Mac. Edit. (ii. 448) reads for Kawáid (plur. of Káid = Governors, Span. Alcayde) "Fawáid"; hence Lane (ii. 606) translates "try thy heart."

were carpets and tapestry of Bassorah make, fitted to the length and breadth of the room. So the Caliph sat awhile examining the house and its ceilings and walls, then said, "Give us somewhat to eat." So they brought him forthwith nearly an hundred dishes of poultry besides other birds and brewises and fritters and cooling marinades. When he had eaten, he said, "Give us something to drink O Ali"; and the host set before him in vessels of gold and silver and crystal, raisin-wine boiled down to one third with fruits and spices; and the cupbearers were pages like moons, clad in garments of Alexandrian stuff interwoven with gold and bearing on their breasts beakers of crystal full of rose-water mingled with musk. So Al-Maamun marvelled with exceeding marvel at all he saw and said, "Ho thou, Abu al-Hasan!" Whereupon Ali sprang to the Caliph's carpet and kissing it, said, "At thy service, O Commander of the Faithful!" and stood before him. Quoth Al-Maamun, "Let us hear some pleasant and merry song." Replied Ali, "I hear and obey, O Commander of the Faithful," and said to one of his eunuchs, "Fetch the singing women." So the slave went out and presently returned, followed by ten castratos, bearing ten stools of gold, which they set down in due order; and after these came ten damsels, concubines of the master, as they were shining full moons or gardens full of bloom, clad in black brocade, with crowns of gold on their heads: and they passed along the room till they sat down on the stools, when sang they sundry songs. Al-Maamun looked at one of them; and being captivated by her elegance and fair favour, asked her, "What is thy name, O damsel?" and she answered, "My name is Sajáhí,[1] O Commander of the Faithful," and he said, "Sing to us, O Sajahi!" So she played a lively measure and chaunted these couplets:—

I walk, for fear of interview, the weakling's walk * Who sees two lion-whelps the fount draw nigh:
My cloak acts sword, my heart's perplext with fright, * Lest jealous hostile eyes th' approach descry:
Till sudden hapt I on a delicate maid * Like desert-doe that fails her fawns to espy.

Quoth the Caliph, "Thou hast done well, O damsel! whose are these lines?" She answered, "Written by Amru bin Ma'di Karib al-Zubaydi,[2] and the air is Ma'bid's.[3]" Then the Caliph

1 Saján was the name of a famous female pretender to prophecy, a contemporary of "Musaylimah the Liar." Her chief adventure is told in the "Scented Garden" of Al-Nafzawi, chapt. i.
2 A poet of Mohammed's day.
3 A singer and composer of the first century (A.H.).

and Abu Isa and Ali drank and the damsels went away and were succeeded by other ten, all clad in flowered silk of Al-Yaman, brocaded with gold, who sat down on the chairs and sang various songs. The Caliph looked at one of the concubines, who was like a wild heifer of the waste, and said to her, "What is thy name, O damsel?" She replied, "My name is Zabiyah,[1] O Commander of the Faithful"; and he, "Sing to us Zabiyah"; so she warbled like a bird with many a trill and chaunted these two couplets :—

Houris and high-born Dames who feel no fear of men, * Like Meccan game forbidden man to slain[2]:
Their soft sweet voices make you deem them whores, * But bars them from all whoring Al-Islam.

When she had finished, Al-Maamun cried, "Favoured of Allah art thou!"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Sixteenth Night,

She said, It hath reached me, O auspicious King, that when the slave-girl finished her song, Al-Maamun cried, "Favoured of Allah art thou! Whose is this verse?" and she answered, "Jarír's[3] and the air is by Ibn Surayj." Then the Caliph and his company drank, whilst the girls went away and there came forth yet other ten, as they were rubies, robed in red brocade inwoven with gold and purfled with pearls and jewels whilst all their heads were bare. They sat down on the stools and sang various airs; so the Caliph looked at one of them, who was like the sun of the day, and asked her, "What is thy name O damsel?" and she answered, O Commander of the Faithful, my name is Fátin." "Sing to us, O Fatin," quoth he; whereat she played a lively measure and sang these couplets :—

Deign grant thy favours; since 'tis time I were engraced; * Enough of severance hath it been my lot to taste.

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1 Arab. = a roe, a doe; also the Yoni of women, mares, and bitches. It is the Heb. Tabitha and the Greek Dorcas.

2 Within the Hudúd al-Haram (bounds of Holy Places), at Al-Madinah as well as Meccah, all "Muharramát" (forbidden sins) are doubly unlawful, such as drinking spirits, immoral life, etc. The Imam Malik forbids slaying animals without, however, specifying any penalty. The felling of trees is a disputed point: and no m in can be put to death except invaders, infidels and desecraters (Pilgrimage, ii. 167).

3 A poet of the first century (A.H.).

Thou'rt he whose face doth every gift and charm unite; * Yet is my patience spent for that 'twas sore misplaced:
I've wasted life in loving thee; and would high Heaven * Grant me one meeting hour for all this wilful waste.

"Well sung, O Fatin!" exclaimed the Caliph; "whose verse is this?" And she answered, "Adi bin Zayd's, and the air is antique." Then all three drank, whilst the damsels retired and were succeeded by other ten maidens, as they were sparkling stars, clad in flowered silk embroidered with red gold and girt with jewelled zones. They sat down and sang various motives; and the Caliph asked one of them, who was like a wand of willow, "What is thy name, O damsel?" and she answered, "My name is Rashaa,[1] O Commander of the Faithful." "Sing to us, O Rashaa," quoth he; so she played a lively measure and sang these couplets:—

And wand-like Houri, who can passion heal * Like young gazelle that paceth o'er the plain:
I drain this wine-cup on the toast, her cheek; * Each cup disputing till she bends in twain,
Then sleeps the night with me, the while I cry * "This is the only gain my Soul would gain!"

Said the Caliph, "Well done, O damsel! Sing us something more." So she rose and kissing ground before him, sang the following distich:—

She came out to gaze on the bridal at ease * In a shift that reekèd of ambergris.

The Caliph was highly pleased with this couplet and when the slave-girl saw how much it delighted him, she repeated it several times. Then said Al-Maamun, "Bring up 'the Flyer,'" being minded to embark and depart: but Ali bin Hisham said to him, "O Commander of the Faithful, I have a slave-girl, whom I bought for ten thousand dinars; she hath taken my heart in whole and part, and I would fain display her to the Commander of the Faithful. If she please him and he will accept of her, she is his: and if not, let him hear something from her." Said the Caliph, "Bring her to me"; and forth came a damsel, as she were a branchlet of willow, with seducing eyes and eyebrows set like twin bows; and on her head she wore a crown of red

1 In Arab.=a fawn beginning to walk; also the 28th lunar mansion or station, usually known as Batn al-Hut or Whale's Belly. These mansions or houses, the constellations through which the moon passes in her course along her orbit, are much used in Moslem astrology and meteorology.

gold crusted with pearls and jewelled, under which was a fillet bearing this couplet wrought in letters of chrysolite :—

A Jinniyah this, with her Jinn, to show * How to pierce man's heart with a stringless bow !

The handmaiden walked, with the gait of a gazelle in flight and fit to damn a devotee, till she came to a chair, whereon she seated herself.——And Shahrazad perceived the dawn of day an ceased saying her permitted say.

Now when it was the Four Hundred and Seventeenth Night,

She said, It hath reached me, O auspicious King, that the handmaiden walked with the gait of a gazelle in flight, fit to damn a devotee, till she came to a chair whereon she seated herself. And Al-Maamun marvelled at her beauty and loveliness ; but when Abu Isa saw her, his heart throbbed with pain, his colour changed to pale and wan, and he was in evil case. Asked the Caliph, " O Abu Isa, what aileth thee to change thus ? " and he answered, " O Commander of the Faithful, it is because of a twitch that seizeth me bytimes." Quoth the Caliph, " Hast thou known yonder damsel before to-day ? " Quoth he, " Yes, O Commander of the Faithful, can the moon be concealed ? " Then said Al-Maamun to her, " What is thy name, O damsel ? " and she replied, " My name is Kurrat al-Ayn, O Commander of the Faithful," and he rejoined, " Sing to us, O Kurrat al-Ayn." So she sang these two couplets :—

The loved ones left thee in middle night, * And fared with the pilgrims when dawn shone bright :
The tents of pride round the domes they pitched, * And with broidered curtains were veiled fro' sight.

Quoth the Caliph, " Favoured of Heaven art thou, O Kurrat al-Ayn ! Whose song is that ? " whereto she answered, " The words are by Di'ibil al-Khuza'i, and the air by Zurzúr al-Saghír." Abu Isa looked at her and his tears choked him ; so that the company marvelled at him. Then she turned to Al-Maamun and said to him, " O Commander of the Faithful, wilt thou give me leave to change the words ? " Said he, " Sing what thou wilt " ; so she played a merry measure and carolled these couplets :—

If thou should please a friend who pleaseth thee * Frankly, in public practise secrecy

And spurn the slanderer's tale, who seldom[1] seeks * Except the severance of true love to see.
They say when lover's near he tires of love, * And absence is for love best remedy:
Both cures we 'tempted yet we are not cured, * Withal we judge that nearness easier be:
Yet nearness is of no avail when he * Thou lovest lends thee love unwillingly.

But when she had finished, Abu Isa said, "O Commander of the Faithful,"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Eighteenth Night,

She said, It hath reached me, O auspicious King, that when Kurrat al-Ayn had finished her verse, Abu Isa said, "O Commander of the Faithful, though we endure disgrace, we shall be at ease.[2] Dost thou give me leave to reply to her?" Quoth the Caliph, "Yes, say what thou wilt to her." So he swallowed his tears and sang these two distichs:—

Silent I woned and never owned my love; * But from my heart I hid love's blissful boon;
Yet, if my eyes should manifest my love, * 'Tis for my nearness to the shining moon.

Then Kurrat al-Ayn took the lute and played a lively tune and rejoined with these couplets:—

An what thou claimest were the real truth, * With only Hope content thou hadst not been;
Nor couldest patient live without the girl * So rare of inner grace and outward mien.
But there is nothing in the claim of thee * At all, save tongue and talk that little mean.

When Abu Isa heard this he fell to weeping and wailing and evidencing his trouble and anguish. Then he raised his eyes to her and sighing, repeated these couplets:—

Under my raiment a waste body lies, * And in my spirit all-comprising prize.
I have a heart, whose pain shall aye endure, * And tears like torrents pour these woeful eyes.

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1 Arab. Kalla-má=it is seldom that etc. used in books.

2 Dishonoured by his love being made public. So Hafiz, Petrarch and Camoens.

Whene'er a wise man spies me, straight he chides * Love, that misleads me thus in ways unwise:
O Lord, I lack the power this dole to bear: * Come sudden Death or joy in bestest guise!

When he had ended, Ali bin Hisham sprang up and kissing his feet said, "O my lord, Allah hearing thy secret hath answered thy prayer and consenteth to thy taking her with all she hath of things rare and fair, so the Commander of the Faithful have no mind to her." Quoth Al-Maamun, "Had we a mind to her, we would prefer Abu Isa before ourselves and help him to his desire." So saying, he rose and, embarking, went away, whilst Abu Isa tarried for Kurrat al-Ayn, whom he took and carried to his own house, his breast swelling with joy. See, then, the generosity of Ali, son of Hisham! And they tell a tale of

AL-AMIN SON OF AL-RASHID AND HIS UNCLE IBRAHIM BIN AL-MAHDI.

Al-Amín,[1] brother of Al-Maamun, once entered the house of his uncle, Ibrahim bin Al-Mahdí, where he saw a slave-girl playing upon the lute; and she being one of the fairest of women, his heart inclined to her. Ibrahim, seeing how it was with him, sent the girl to him, with rich raiment and precious ornaments. When he saw her he thought that his uncle had lain with her; so he was loath to have to do with her, because of that, and accepting what came with her sent her back to Ibrahim. His uncle learnt the cause of this from one of Al-Amin's eunuchs; so he took a shift of watered silk and worked upon its skirt, in letters of gold, these two couplets:—

No! I declare by Him to whom all bow, * Of nothing 'neath her petticoat I trow:
Nor meddle with her mouth; nor aught did I * But see and hear her, and it was enow!

Then he clad her in the shift and giving her a lute, sent her back again to his nephew. When she came into Al-Amin's presence, she kissed ground before him and tuning the lute, sang thereto these two couplets:—

Thy breast thou baredst sending back the gift; * Showing unlove for me withouten shift:

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1 Sixth Abbaside, A.D. 809-813.

An thou bear spite of Past, the Past forgive * And for the Caliphate cast the Past adrift.

When she had made an end of her verse, Al-Amin looked at her and seeing what was upon her skirt, could no longer control himself,——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Nineteenth Night,

She said, It hath reached me, O auspicious King, that when Al-Amin looked at the damsel and saw what was upon her skirt, he could no longer control himself, but drew near unto her and kissed her and appointed her a separate lodging in his palace. Moreover, he thanked his uncle for this and bestowed on him the government of Rayy. And a tale is told of

AL-FATH BIN KHAKAN AND THE CALIPH AL-MUTAWAKKIL.

Al-Mutawakkil[1] was once taking medicine, and folk sent him by way of solace all sorts of presents and rarities and things costly and precious. Amongst others, Al-Fath bin Khákán[2] sent him a virgin slave, high-breasted, of the fairest among women of her time, and with her a vase of crystal, containing ruddy wine, and a goblet of red gold, whereon were graven in black these couplets:—

Since our Imam came forth from medicine, * Which made him health and heartiness re-win,
There is no healing draught more sovereign * Than well-boiled wine this golden goblet in:
Then let him break the seal for him secured: * 'Tis best prescription after medicine.[3]

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1 Alà'llah, tenth Abbaside, A.H. 232-47 (847-61) grandson of Al-Rashid who succeeded Al-Wásik. He was a fanatic Sunni, much opposed to the Shi'ahs and he ordered the Christians to wear round their necks the Ghull (collar of wood, iron, or leather), to dress in yellow head-gear and girdles, use wooden stirrups and place figures of devils in front of their dwelling-houses. He also gave distinct dresses to their women and slaves. The Ghull, or collar, was also used for a punishment, and vermin gathered under it when rivetted round the neck: hence Golius calls it "pediculosum columbar."

2 Wazir of the above, killed by Al-Muntasir Bi 'lláh, A.H. 247 (=861).

3 Easterns during purgation are most careful and deride the want of precaution in Europeans. They do not leave the house till all is passed off, and avoid baths, wine and women, which they afterwards resume with double zest.

Now when the damsel entered, the physician Yohanná[1] was with the Caliph, and as he read the couplets he smiled and said, "By Allah, O Commander of the Faithful, Fath is better versed than I in the art of healing: so let not the Prince of True Believers gainsay his description." Accordingly, the Caliph followed the recipe contained in the poetry and was made whole by the blessing of Allah and won his every wish. And among tales they tell is one of

THE MAN'S DISPUTE WITH THE LEARNED WOMAN CONCERNING THE RELATIVE EXCELLENCE OF MALE AND FEMALE.

Quoth a certain man of learning:—I never saw amongst womankind one wittier, and wiser, better read and by nature more generously bred, and in manners and morals more perfected, than a preacher of the people of Baghdad, by name Sitt al-Mashá'ikh.[2] It chanced that she came to Hamáh-city in the year of the Flight five hundred and sixty and one[3]; and there delivered salutary exhortations to the folk from the professorial chair. Now there used to visit her house a number of students of divinity and persons of learning and polite letters, who would discuss with her questions of theology and dispute with her on controversial points. I went to her one day, with a friend of mine, a man of years and education; and when we had taken our seats, she set before us a dish of fruit and seated herself behind a curtain. Now she had a brother, a handsome youth, who stood behind us to serve us. And when we had eaten we fell to disputing upon points of divinity, and I propounded to her a theological question bearing upon a difference between the Imams, the Founders of the Four Schools. She proceeded to speak in answer, whilst I listened; but all the while my friend fell to looking upon her brother's face and admiring his beauties without paying any heed to what she discoursed. Now as she was watching him from behind the curtain, when she had made an end of her speech, she turned to him and said, "Methinks thou be of those who give men the preference over women!" He

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1 Johannes, a Greek favoured by Al-Mutawakkil and other Abbaside Caliphs.

2 Lady of Shaykhs, elders in the faith and men of learning.

3 =A.D. 1166.

replied, "Assuredly," and she asked, "And why so?" whereto he answered, "For that Allah hath made the masculine worthier than the feminine";——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Twentieth Night,

She said, It hath reached me, O auspicious King, that the Shaykh replied, "For that Allah hath made the masculine worthier than the feminine; and I like the excelling and mislike the excelled." She laughed and presently said, "Wilt thou deal fairly with me in debate, if I battle the matter with thee?" and he rejoined, "Yes." Then quoth she, "What is the evidence of the superiority of the male to the female?" Quoth he, "It is of two kinds, traditional and rational. The authoritative part deriveth from the Koran and the Traditions of the Apostle. As for the first we have the very words of Almighty Allah, 'Men shall have the pre-eminence above women because of those advantages wherein Allah hath caused the one of them to excel the other[1]'; and again, 'If there be not two men, let there be one man and two women[2]'; and again, when treating of inheritance, 'If there be brothers and sisters, let a male have as much as the portion of two females.[3]' Thus Allah (extolled and exalted be He!) hath in these places preferred the male over the female, and teacheth that a woman is as the half of a man, for that he is worthier than she. As for the Sunnah-traditions, is it not reported of the Prophet (whom Allah save and assain!) that he appointed the blood-money for a woman to be half that of a man? And as for the evidence of reason, the male is the agent and active and the female the patient and passive." Rejoined she, "Thou hast said well, O my lord, but, by Allah, thou hast proved my contention with thine own lips and hast advanced evidence which telleth against thee, and not for thee. And thus it is: Allah (extolled and exalted be He!) preferred the male above the female solely because of the inherent condition and essential quality of masculinity; and in this there is no dispute between us. Now this quality of malehood is common to the child, the boy, the youth, the adult and the old man; nor is there any distinction between them in this. If, then, the superior excellence of male masculant belong to him

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1 Koran, iv. 38. I have before noted what the advantages are.
2 Koran, ii. 282, "of those whom ye shall choose for witnesses."
3 Koran, iv. 175, "whereas if there be two sisters, they inherit only two-thirds between them"

solely by virtue of manhood, it behoveth that thy heart incline and thy soul delight in the greybeard equally with the boy, seeing that there is no distinction between them in point of malehood. But the difference between thee and me turneth upon the accident of qualities that are sought as constituting the pleasure of intercourse and its enjoyment ; and thou hast adduced no proof of the superiority of the youth over the young girl in this matter of non-essentials." He made answer, "O reverend lady, knowest thou not that which is peculiar to the youth of limber shape and rosy cheeks and pleasant smile and sweetness of speech[1]? Youths are in these respects superior to women; and the proof of this is what they traditionally report of the Prophet (whom Allah bless and preserve!) that he said, 'Stay not thy gaze upon the beardless, for in them is a momentary eye-glance at the black-eyed girls of Paradise.' Nor indeed is the superiority of the lad over the lass hidden to any of mankind, and how well saith the poet :—

Quoth our Imam, Abu Nowas, who was * For mad debauch and waggishness renowned :—
'O tribe that loves the cheeks of boys, take fill * Of joys in Paradise shall ne'er be found !'

So if any one enlarge in praise of a slave-girl and wish to enhance her value by the mention of her beauties, he likeneth her to a youth,"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Twenty-first Night,

She said, It hath reached me, O auspicious King, that the Shaykh continued, "So if any one enlarge in praise of a slave-girl and wish to enhance her value by the mention of her beauties, he likeneth her to a youth, because of the illustrious qualities that belong to the male. An youths, then, were not better and fairer than girls, why should these be likened to them? And know also (Almighty Allah preserve thee!) that a youth is easy to be led, adapting himself to every rede, pleasant of converse and manners, inclining to assent rather than dissent, especially when his side-face is newly downed and his upper

1 It is an unpleasant fact that almost all the poetry of Háfiz is addressed to youths, as we see by the occasional introduction of Arabic (*e.g.* Afáka' lláh). Persian has no genders properly so called, hence the effect is less striking. Sa'di, the "Persian Moralist," begins one of the tales, "A certain learned man fell in love with a beautiful *son* of a blacksmith," which Gladwin, translating for the general, necessarily changed to "daughter."

lip is first embrowned, and the purple lights of youth on his cheeks abound, so that he is like the full moon sound; and how goodly is the saying of Abu Tammám[1]:—

The slanderers said, There's hair upon his cheeks; * Quoth I, Exceed not; that's no blemish there.
When he could bear that haling of his hips * And pearl-beads shaded by mustachio-hair[2];
And Rose swore solemn, holiest oath that is, * From that fair cheek she nevermore would fare,
I spoke with eyelids needing naught of speech, * And they who answered me his eyebrows were.
He's even fairer than thou knewest him, * Whom cheek-down guards from all would overdare.
Brighter and sweeter now are grown his charms, * Since down robes lip and cheek before were bare.
And those who blame me for my love of him, * When him they mention say of him, 'Thy Fair!'

And quoth Al-Hariri[3] and quoth excellently well:—

My censors say, What means this pine for him? * Seest not the flowing hair on cheeks a-flowing?
I say, By Allah, an ye deem I dote, * Look at the truth in those fine eyes a-showing!
But for the down that veils his cheek and chin, * His brow had dazed all eyes no sight allowing:
And whatso sojourns in a growthless land * How shall he move from land fair growths a-growing?

And quoth another:—

My blamers say of me, 'He is consoled,' and lie! * No consolation comes to those who pine and sigh.
I had no solace when Rose bloomed alone on cheek: * Now Basil blooms thereon and now consoled am I.

And again:—

Slim-waisted one, whose looks with down of cheek * In slaughtering mankind each other hurtle:

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1 The famous compiler of the Anthology called Al-Hamásah.

2 *i.e.* teeth nuder the young mustachio.

3 The "Silk-man" and the celebrated author of the Makámát, assemblies or séances, translated (or attempted) into all the languages of Europe. We have two in English, the first by Theodore Preston, M.A. (London, Madden, 1850); but it contains only twenty of the fifty pieces. The second by the late Mr. Chenery (before alluded to) ends with the twenty-sixth assembly; one volume, in fact, the other never having been finished. English readers, therefore, are driven to the grand edition of the Makámát in folio by Baron Silvestre de Sacy.

With the Narcissus-blade he sheddeth blood, * The baldrick of whose sheath is freshest myrtle.[1]

And again:—

Not with his must I'm drunk, but verily * Those curls turn manly heads like newest wine[2]:
Each of his beauties envies each, and all * Would be the silky down on side-face li'en.

Such are the excellencies of the youth which women do not own, and they more than suffice to give those the preference over these." She replied, "Allah send thee health! verily, thou hast imposed the debate upon thyself; and thou hast spoken and hast not stinted and hast brought proofs to support every assertion. But, 'Now is the truth become manifest[3]'; so swerve thou not from the path thereof; and if thou be not content with a summary of evidence, I will set it before thee in fullest detail. Allah upon thee, where is the youth beside the girl, and who shall compare kid and wild cow? The girl is soft of speech, fair of form, like a branchlet of basil, with teeth like chamomile-petals and hair like halters wherefrom to hang hearts. Her cheeks are like blood-red anemones and her face like a pippin; she hath lips like wine and breasts like pomegranates twain, and a shape supple as a rattan-cane. Her body is well-formed and with sloping shoulders dight; she hath a nose like the edge of a sword shining bright, and a forehead brilliant white, and eyebrows which unite and eyes stained by Nature's hand black as night. If she speak, fresh young pearls are scattered from her mouth forthright, and all hearts are ravished by the daintiness of her sprite; when she smileth thou wouldst ween the moon shone out her lips between, and when she eyes thee sword-blades flash from the babes of her eyes. In her all beauties to conclusion come, and she is the centre of attraction to traveller and stay-at-home. She hath two lips of cramoisy, than cream smoother and of taste than honey sweeter";——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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1 The sword of the eye has a Hamáil (baldrick worn over right shoulder, Pilgrimage, i. 352) to support the "Ghimd" (vulg. Ghamad) or scabbard (of wood or leather); and this baldrick is the young whisker.

2 The conceit of "Suláfat" (ptisane, grape juice allowed to drain on the slabs) and "Sawálif" (tresses, locks) has been explained. The newest wine is the most inebriating, a fact not much known in England, but familiar to the drinker of "Vino novo."

3 Koran, xii. 51, this said by the nobleman's (Potiphar) wife who adds, "I selected him to lie with me; and he (Joseph) is one of those who speak truth."

Now when it was the Four Hundred and Twenty-second Night,

She said, It hath reached me, O auspicious King, that the preacher-woman thus pursued her theme in the praise of fair maids: "She hath two lips of cramoisy, than cream smoother and than honey sweeter"; adding, "And she hath a bosom, as it were a way two hills between which are a pair of breasts like globes of ivory sheen; likewise a stomach right smooth, flanks soft as the palm-spathe and creased with folds and dimples which overlap one another, and liberal thighs which like columns of pearl arise, and back parts which billow and beat together like seas of glass or mountains of glance, and two feet and hands of gracious mould like unto ingots of virgin gold. So, O miserable! where are mortal men beside the Jinn? Knowest thou not that puissant princes and potent Kings before women ever humbly bend and on them for delight depend? Verily, they may say:—We rule over necks and rob hearts. These women! how many a rich man have they not paupered, how many a powerful man have they not prostrated, and how many a superior man have they not enslaved! Indeed, they seduce the sage and send the saint to shame, and bring the wealthy to want and plunge the fortune-favoured into penury. Yet for all this, the wise but redouble in affection of them and honour; nor do they count this oppression or dishonour. How many a man for them hath offended his Maker and called down on himself the wrath of his father and mother! And all this because of the conquest of their love over hearts. Knowest thou not, O wretched one, that for them are built pavilions and slave-girls are for sale[1]; that for them tear-floods rail, and for them are collected jewels of price and ambergris and musk oderiferous; and armies are arrayed and pleasaunces made and wealth heaped up and smitten off is many a head? And indeed he spoke sooth in the words, 'Whoso saith the world meaneth woman.' Now as for thy citation from the Holy Traditions, it is an argument against thee and not for thee; in that the Prophet (whom Allah bless and preserve!) compareth the beardless with the black-eyed girls of Paradise. Now, doubtless, the subject of comparison is worthier than the object there-

1 Here we have a specimen of the strained Saj'a or balanced prose: slave-girls (jawári) are massed with flowing tears (dam'u jári) on account of the Káfiyah or rhyme.

with compared; so, unless women be the worthier and the goodlier, wherefore should other than they be likened to them? As for thy saying that girls are likened to boys, the case is not so, but the contrary: boys are likened to girls; for folk say, Yonder boy is like a girl. As for what proof thou quotest from the poets, the verses were the product of a complexion unnatural in this respect. As for what thou sayest of a youth's first hair on cheek and lips, and how they add to his beauty and loveliness, by Allah, thou strayest from the straight path of sooth and sayest that which is other than the truth; for whiskers change the charms of the comely into ugliness (quoting these couplets):—

That sprouting hair upon his face took wreak * For lovers' vengeance, all did vainly seek.
I see not on his face a sign fuli- * genous, except his curls are hue of reek.
If so his paper[1] mostly be begrimed * Where deemest thou the reed shall draw a streak?
If any raise him other fairs above, * This only proves the judge of wits is weak.

And when she ended her verse she resumed, "Laud be to Allah Almighty,"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Twenty-third Night,

She said, It hath reached me, O auspicious King, that when the preacher-woman ended her verse she resumed, addressing the man, "Laud to Allah Almighty! how can it be hid from thee that the perfect pleasure is in women and that abiding blessings are not to be found but with them, seeing that Allah (extolled and exalted be He!) hath promised His prophets and saints black-eyed damsels in Paradise and hath appointed these for a recompense of their godly works. And had the Almighty known that the joy supreme was in the possession of other than women, He had rewarded them therewith and promised it to them. And quoth he (whom Allah bless and preserve!), The things I hold dearest of the things of your world are three: women and perfume and the solace of my eyes in prayer. Verily Allah hath appointed

1 His paper is the whiteness of his skin. I have quoted the Persian saying of a young beard: "his cheeks don mourning for his beauty's death."

boys to serve His prophets and saints in Paradise, because Paradise is the abode of joy and delight, which could not be complete without the service of youths. Then said she, "O folk, ye have made me to break the bounds of modesty and the circle of free-born women and indulge in idle talk of chambering and wantonness, which beseemeth not people of learning. But the breasts of free-borns are the sepulchres of secrets, and such conversations are in confidence. Moreover, actions are according to intentions,[1] and I crave pardon of Allah for myself and you and all Moslems, seeing that He is the Pardoner and the Compassionate." Then she held her peace, and thereafter would answer us of naught; so we went our way, rejoicing in that we had profited by her contention and yet sorrowing to part from her. And among the tales they tell is one of

ABU SUWAYD AND THE PRETTY OLD WOMAN.

Quoth Abu Suwayd:—I and a company of my friends entered a garden one day to buy somewhat of fruit; and we saw in a corner an old woman, who was bright of face, but her head-hair was white, and she was combing it with an ivory comb. We stopped before her, yet she paid no heed to us neither veiled her face: so I said to her, "O old woman,[2] wert thou to dye thy hair black, thou wouldst be handsomer than a girl: what hindereth thee from this?" She raised her head towards me,—— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Twenty-fourth Night,

She said, It hath reached me, O auspicious King, that Abu Suwayd continued:—When I spake these words to the ancient dame she

1 Arab. "Niyat": the Moslem's idea of intentions quite runs with the Christian's. There must be a "Niyat," or purpose of prayer, or the devotion is valueless. Lane tells a pleasant tale of a thief in the Mosque saying, "I purpose (before prayer) to carry off this nice pair of new shoes!"

2 Arab. "Ya 'l-Ajúz" (in Cairo "Agooz" pronounce "Ago-o-oz"): the address is now insulting and would elicit "The old woman in thine eye" (with fingers extended). In Egypt the polite address is "O lady (Sitt), O pilgrimess, O bride, and O daughter" (although she be the wrong side of fifty). In Arabia you may say "O woman (Imraah)," but in Egypt the reply would be, "The woman shall see Allah cut out thy heart!" So in Southern Italy you address "bella fé" (fair one), and cause a quarrel by "vecchiarella." But in classical authors as in Al-Mas'údi, 'Ajúz must sometimes be rendered "matron."

raised her head towards me, and opening wide her eyes recited these two couplets:—

I dyed what years have dyed, but this my staining * Lasts not, while that of days is aye remaining:
Days when beclad in gear of youth I fared, * Raked fore and aft by men with joy unfeigning.

I cried:—By Allah, favoured art thou for an old woman! How sincere art thou in thine after-pine for forbidden pleasures and how false is thy pretence of repentance from frowardness! And another tale is that of

THE EMIR ALI BIN TAHIR AND THE GIRL MUUNIS.

Once on a time was displayed for sale to Ali bin Mohammed bin Abdallah bin Táhir[1] a slave-girl called Muunis who was superior to her fellows in beauty and breeding and, to boot, an accomplished poetess; and he asked her of her name. Replied she, "Allah advance the Emir, my name is Muunis.[2]" Now he knew this before; so he bowed his head awhile, then raising his eyes to her recited this verse:—

What sayest of one by a sickness caught * For the love of thy love till he waxed distraught?

Answered she, "Allah exalt the Emir!" and recited this verse in reply:—

If we saw a lover who pains as he ought, * Wi' love we would grant him all favours he sought.

She pleased him: so he bought her for seventy thousand dirhams and begat on her Obayd Allah bin Mohammed, afterwards Minister of Police.[3] And we are told by Abu al-Ayná[4] a tale of

THE WOMAN WHO HAD A BOY AND THE OTHER WHO HAD A MAN TO LOVER.

Quoth Abu al-Ayná:—There were in our street two women, one of whom had for lover a man and the other a beardless youth,

1 Governor of Egypt, Khorasan, etc., under Al-Maamun.
2 *i.e.* a companion, a solacer: it is also a man's name.
3 At Baghdad; evidently written by a Baghdad or Mosul man.
4 A blind traditionist of Bassorah (ninth century).

and they forgathered one night on the terrace-roof of a house adjoining mine, knowing not that I was near. Quoth the boy's lover to the other, "O my sister, how canst thou bear with patience the harshness of thy lover's beard as it falleth on thy breast, when he busseth thee and his mustachioes rub thy cheek and lips?" Replied the other, "Silly that thou art, what decketh the tree save its leaves and the cucumber but its warts[1]? Didst ever see in the world aught uglier than a scald-head bald of his beard? Knowest thou not that the beard is to men as the sidelocks to women; and what is the difference between chin and cheek[2]? Knowest thou not that Allah (extolled and exalted be He!) hath created an angel in Heaven, who saith:—Glory be to Him who ornamenteth men with beards and women with long hair? So, were not the beard even as the tresses in comeliness, it had not been coupled with them, O silly!" The boy's leman was edified by her speech and said, "I forswear my lover by the lord of the Ka'abah!" And amongst tales is one of

ALI THE CAIRENE AND THE HAUNTED HOUSE IN BAGHDAD.

THERE lived once in the city of Cairo a merchant who had great store of moneys and bullion, gems and jewels, and lands and houses beyond count, and his name was Hasan the Jeweller, the Baghdad man. Furthermore, Allah had blessed him with a son of perfect beauty and brilliancy; rosy-cheeked, fair of face and well-figured, whom he named Ali of Cairo, and had taught the Koran and science and elocution and the other branches of polite education, till he became proficient in all manner knowledge. He was under his father's hand in trade, but after a while Hasan fell sick and his sickness grew upon him, till he made sure of death; so he called his son to him.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Twenty-fifth Night,

She said, It hath reached me, O auspicious King, that when the Jeweller, the Baghdadi, fell sick and made sure of death, he called

1 Arab. "Zaghab" = the chick's down; the warts on the cucumber which sometimes develop into projections.

2 The Persian saying is, A kiss without moustachio is bread without salt.

to him his son, named Ali of Cairo, and said, "O my son, verily this world passeth away; but the next world endureth for aye. Every soul shall taste of death[1]; and now, O my son, my decease is at hand and I desire to charge thee with a charge, which if thou observe thou shalt abide in safety and prosperity till thou meet Almighty Allah; but if thou follow it not, there shall befall thee much weariness and thou wilt repent of having transgressed mine injunctions." Replied Ali, "O my father, how shall I do other than hearken to thy words and act according to thy charge, seeing that I am bounden by the law of the Faith to obey thee and give ear to thy command?" Rejoined his father, "O my son, I leave thee lands and houses and goods and wealth past count; so that wert thou each day to spend thereof five hundred dinars, thou wouldst miss naught of it. But, O my son, look that thou live in the fear of Allah and follow His Chosen One, Mustafa (whom may He bless and preserve!) in whatso he is reported to have bidden and forbidden in his traditional law.[2] Be thou constant in alms-deeds and the practice of beneficence and in consorting with men of worth and piety and learning; and look that thou have a care for the poor and needy and shun avarice and meanness and the conversation of the wicked or those of suspicious character. Look thou kindly upon thy servants and family, and also upon thy wife, for she is of the daughters of the great and is big with child by thee; haply Allah will vouchsafe thee virtuous issue by her." And he ceased not to exhort him thus, weeping and saying, "O my son, I beseech Allah the Bountiful, the Lord of the glorious Empyrean[3] to deliver thee from all straits that may encompass thee and grant thee His ready relief!" Thereupon his son wept with sore weeping and said, "O my father, I am melted by thy words, for these are as the words of one that saith farewell." Replied

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1 "And We will prove you with evil, and with good, for a trial of you; and unto Us shall ye return" (Koran, xxi. 36). The saying is always in the Moslem's mouth.

2 Arab. "Sunnat," lit. = a law, especially applied to the habit and practice of the Apostle in religious and semi-religious matters, completing the "Hadis," or his spoken words. Anything unknown is entitled "Bida'ah" = innovation. Hence the strict Moslem is a model Conservative whose exemplar of life dates from the seventh century. This fact may be casuistically explained away; but is not less an obstacle to all progress, and it will be one of the principal dangers threatening Al-Islam. Only fair to say that an "innovation" introduced by a perfect follower of the Prophet is held equal theoretically to a Sunnat; but vulgarly it is said, "The rabble will not take gold which is not coined"

3 Arab. "'Arsh" = the ninth Heaven, the Throne of the Deity, above the Seven Heavens of the planets and the Primum Mobile which, in the Ptolemaic system, sets them all in motion.

the merchant, "Yes, O my son, I am aware of my condition: forget thou not my charge." Then he fell to repeating the two professions of the Faith and to reciting verses of the Koran, until the appointed hour arrived, when he said, "Draw near unto me, O my son." So Ali drew near and he kissed him; then he sighed and his soul departed his body and he went to the mercy of Almighty Allah.[1] Therewith great grief fell upon Ali; the clamour of keening arose in his house and his father's friends flocked to him. Then he betook himself to preparing the body for burial and made him a splendid funeral. They bore his bier to the place of prayer and prayed over him, then to the cemetery, where they buried him and recited over him what suited of the sublime Koran; after which they returned to the house and condoled with the dead man's son and wended each his own way. Moreover, Ali prayed the Friday prayer for his father and had perlections of the Koran every day for the normal forty, during which time he abode in the house and went not forth, save to the place of prayer; and every Friday he visited his father's tomb. So he ceased not from his praying and reciting for some time, until his fellows of the sons of the merchants came in to him one day and saluting him, said, "How long this thy mourning and neglecting thy business and the company of thy friends? Verily, this is a fashion which will bring thee weariness, and thy body will suffer for it exceedingly." Now when they came in to him, Iblis the Accursed was with them, prompting them; and they went on to recommend him to accompany them to the bazar, whilst Iblis tempted him to consent to them, till he yielded,——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Twenty-sixth Night,

She said, It hath reached me, O auspicious King, that when the sons of the merchants went in to Ali the Cairene, son of Hasan the Jeweller, they recommended him to accompany them to the bazar, till he yielded, that the will of Allah (extolled and exalted be He!) might be fulfilled; and he left the house of mourning with them. Presently they said, "Mount thy she-mule and ride with us to such a garden, that we may solace us there and that thy grief and despondency may depart from thee." So he mounted

1 This description of a good Moslem's death is at once concise, pathetic, and picturesque.

and taking his slave, went with them to the garden in question; and when they entered, one of them went and making ready the morning-meal, brought it to them there. So they ate and were merry and sat in talk till the end of the day, when they mounted and returned each to his own lodging, where they passed the night. As soon as the morrow dawned, they again visited Ali and said, "Come with us." Asked he, "Whither?" and they answered, "To such a garden; for it is finer than the first and more pleasurable." So he went with them to the garden, and one of them, going away, made ready the morning-meal and brought it to them, together with strong heady wine; and after eating they brought out the wine, when quoth Ali, "What is this?" and quoth they, "This is what dispelleth sadness and brighteneth gladness." And they ceased not to commend it to him, till they prevailed upon him and he drank with them. Then they sat, drinking and talking till the end of the day, when each returned home. But as for Ali, the Cairene, he was giddy with wine and in this plight went in to his wife, who said to him, "What aileth thee that thou art so changed?" He said, "We were making merry to-day, when one of my companions brought us liquor; so my friends drank and I with them, and this giddiness came upon me." And she replied, "O my lord, say me, hast thou forgotten thy father's injunction and done that from which he forbade thee, in consorting with doubtful folk?" Answered he, "These be of the sons of the merchants; they are no suspicious folk, only lovers of mirth and good cheer." And he continued to lead this life with his friends, day after day, going from place to place and feasting with them and drinking, till they said to him, "Our turns are ended, and now it is thy turn." "Well come, and welcome and fair cheer!" cried he; so on the morrow, he made ready all that the case called for of meat and drink, two-fold what they had provided, and taking cooks and tent-pitchers and coffee-makers,[1] repaired with the others to Al-Rauzah[2] and the Nilometer, where they abode a whole month, eating and drinking and hearing music and making merry. At the end of the month, Ali found that he had spent a great sum of money; but Iblis the Accursed deluded him and said to him, "Though thou shouldst spend

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1 This is the first mention of coffee, apparently introduced by the scribe; the word rendered "coffee-makers" is "Kahwajiyah"; an Arab. plur. of a Turkish termination (-ji) to an Arab. word "Kahwah" (before noticed).

2 Picnics are still made to Rauzah (Rodah) island: I have enjoyed many, but the ground is all private property.

every day a like sum yet wouldst thou not miss aught of it." So he took no account of money expenses and continued this way of life for three years, whilst his wife remonstrated with him and reminded him of his father's charge; but he hearkened not to her words till he had spent all the ready moneys he had, when he fell to vending his jewels and spending their price, until they also were all gone. Then he sold his houses, fields, farms and gardens, one after other, till they likewise were all gone and he had nothing left but the tenement wherein he lived. So he tore out the marble and woodwork and sold it and spent of its price till he had made an end of all this also, when he took thought with himself, and finding that he had nothing left to expend, sold the house itself and spent the purchase-money. After that, the man who had bought the house came to him and said, "Seek out for thyself a lodging, as I have need of my house." So he bethought himself and, finding that he had no want of a house except for his wife, who had borne him a son and daughter (he had not a servant left), he hired a large room in one of the mean courts[1] and there took up his abode, after having lived in honour and luxury, with many eunuchs and much wealth; and he soon came to want one day's bread. Quoth his wife, "Of this I warned thee and exhorted thee to obey thy father's charge, and thou wouldst not hearken to me; but there is no Majesty and there is no Might, save in Allah, the Glorious, the Great! Whence shall the little ones eat? Arise then, go round to thy friends, the sons of the merchants: belike they will give thee somewhat on which we may live this day." So he arose and went to his friends one by one; but they all hid their faces from him and gave him injurious words revolting to hear, but naught else; and he returned to his wife and said to her, "They have given me nothing." Thereupon she went forth to beg of her neighbours the wherewithal to keep themselves alive——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Twenty-seventh Night,

She said, It hath reached me, O auspicious King, that the wife of Ali the Cairene, seeing her husband return empty-handed, went forth to beg of her neighbours the wherewithal to keep themselves

1 Arab. "Hosh," plur. Híshán, the low courts surrounded by mean lodgings which in "native" Cairo still contrast so strongly with the "ginger-bread" of the new buildings.

alive and repaired to a woman, whom she had known in former days. When she came in to her and she saw her case, she rose and received her kindly, wept and said, "What hath befallen you?" So she told her all that her husband had done, and the other replied, "Well come and welcome and fair cheer! whatever thou needest, seek it of me without price." Quoth she, "Allah requite thee abundantly[1]!" Then her friend gave her as much provision as would suffice herself and her family a whole month, and she took it and returned to her lodging. When her husband saw her he wept, and asked, "Whence hadst thou that?" and she answered, "I got it of such a woman; for when I told her what had befallen us, she failed me not in aught, but said, Seek of me all thou needest." Whereupon her husband rejoined, "Since thou hast this much I will betake myself to a place I have in my mind; peradventure, Allah Almighty will bring us relief.[2]" With these words he took leave of her and kissed his children and went out, unknowing whither he should wend, and he continued walking on till he came to Bulák, where he saw a ship about to sail for Damietta.[3] Here he met a man, between whom and his father there had been friendship, and he saluted him and said to him, "Whither now?" Replied Ali, "To Damietta: I have friends there whom I would enquire after and visit them and then return." The man took him home and treated him honourably; then furnishing him with vivers for the voyage and giving him some gold pieces, embarked him on board the vessel bound for Damietta. When they reached it, Ali landed, not knowing whither to go; but as he was walking along, a merchant saw him and had pity on him, and carried him to his house. Here he abode awhile, after which he said in himself, "How long this sojourning in other folk's homes?" Then he left the merchant's place and walked to the wharf where, after enquiry, he found a ship ready to sail for Syria. His hospitable host provided him with provision and embarked him in the ship; and it set sail and Ali reached in due season the Syrian shores, where he disembarked

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1 This is the Moslem's equivalent of "thank you." He looks upon the donor as the channel through which Allah sends him what he wants and prays for more to come. Thus "May your shadow never be less" means, May you increase in prosperity so that I may gain thereby! And if a beggar is disposed to be insolent (a very common case), he will tell you his mind pretty freely on the subject, and make it evident to you that all you have is also his and that La propriété (when not shared) est le vol.

2 I have noticed in my Pilgrimage (i. 51-53) the kindly care with which the stranger is treated by Moslems, a marvellous contrast to the ways of "civilization."

3 Arab. "Dimyat," vulg. pronounced "Dumíyat."

and journeyed till he entered Damascus. As he walked about the great thoroughfare behold, a kindly man saw him and took him to his house, where he tarried for a time till, one day, going abroad, he saw a caravan about to start for Baghdad and bethought himself to journey thither with it. Thereupon he returned to his host and, taking leave of him, set out with the Cafilah. Now Allah (extolled and exalted be He!) inclined to him the heart of one of the merchants so that he took him with him, and Ali ate and drank with him till they came within one day's journey of Baghdad. Here, however, a company of highwaymen fell upon the caravan and took all they had, and but few of the merchants escaped. These made each for a separate place of refuge; but as for Ali the Cairene he fared for Baghdad, where he arrived at sundown, as the gatekeepers were about to shut the gates, and said to them, "Let me in with you." They admitted him and asked him, "Whence come, and whither wending?" and he answered, "I am a man from Cairo-city, and have with me mules laden with merchandise and slaves and servants. I forewent them to look me out a place wherein to deposit my goods; but, as I rode along on my she-mule, there fell upon me a company of banditti, who took my mule and gear; nor did I escape from them but at my last gasp." The gate-guard entreated him honourably and bade him be of good cheer, saying, "Abide with us this night, and in the morning we will look thee out a place befitting thee." Then he sought in his breast-pocket, and finding a dinar of those given to him by the merchant at Bulak, handed it to one of the gate-keepers, saying, "Take this and change it and bring us something to eat." The man took it and went to the market, where he changed it, and brought Ali bread and cooked meat: so he ate, he and the gate-guards, and he lay the night with them. Now on the morrow, one of the warders carried him to a certain of the merchants of Baghdad, to whom he told the same tale, and he believed him, deeming that he was a merchant and had with him loads of merchandise. Then he took him up into his shop and entreated him with honour; moreover, he sent to his house for a splendid suit of his own apparel for his wear and carried him to the Hammam. So, quoth Ali of Cairo:—I went with him to the bath, and when we came out he took me and brought me to his house, where he set the morning-meal before us, and we ate and made merry. Then said he to one of his black slaves, "Ho Mas'úd, take this thy lord: show him the two houses standing in such a place, and whichever pleaseth him give him the key of it and come back." So I went with the slave till

we came to a street-road where stood three houses side by side, newly-built and yet shut up. He opened the first and I looked at it; and we did the same to the second; after which he said to me, "Of which shall I give thee the key?" "To whom doth the big house belong?" "To us!" "Open it, that I may view it." "Thou hast no business there." "Wherefore?" "Because it is haunted, and none nighteth there but in the morning he is a dead man; nor do we use to open the door when removing the corpse, but mount the terrace-roof of one of the other two houses and take it up thence. For this reason my master hath abandoned the house and saith:—I will never again give it to any one." "Open it," I cried, "that I may view it"; and I said in my mind, "This is what I seek; I will pass the night there and in the morning be a dead man and be at peace from this my case." So he opened it and I entered and found it a splendid house, without its like; and I said to the slave, "I will have none other than this house; give me its key." But he rejoined, "I will not give thee this key till I consult my master,"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Twenty-eighth Night,

She said, It hath reached me, O auspicious King, that the negro (continued Ali of Cairo) rejoined, "I will not give thee its key till I consult my master," and going to him, reported, "The Egyptian trader saith:—I will lodge in none but the big house." Now when the merchant heard this, he rose and coming to Ali, spake thus to him, "O my lord, thou hast no need of this house." But he answered, "I will lodge in none other than this; for I care naught for this silly saying." Quoth the other, "Write me an acknowledgment that, if aught happen to thee, I am not responsible." Quoth Ali, "So be it"; whereupon the merchant fetched an assessor from the Kazi's court and taking the prescribed acknowledgment, delivered to him the key wherewith he entered the house. The merchant sent him bedding by a blackamoor who spread it for him on the built bench behind the door,[1] and walked away. Presently Ali went about and seeing in the inner court a well with a bucket, let this down and drew water, wherewith he made the lesser ablution and prayed the obligatory prayers. Then he sat awhile, till the slave brought him the

1 Where the door-keepers sit and receive their friends.

evening meal from his master's house, together with a lamp, a candle and candlestick, a basin and ewer and a gugglet[1]; after which he left him and returned home. Ali lighted the candle, supped at his ease, and prayed the night-prayer; and presently he said to himself, "Come, take the bedding and go upstairs and sleep there; 'twill be better than here." So he took the bed and carried it upstairs, where he found a splendid saloon, with gilded ceiling and floor and walls cased with coloured marbles. He spread his bed there, and sitting down began to recite somewhat of the Sublime Koran, when (ere he was ware) he heard one calling to him and asking, "O Ali, O son of Hasan, say me, shall I send thee down the gold?" And he answered, "Where be the gold thou hast to send?" But hardly had he spoken, when gold pieces began to rain down on him, like stones from a catapult, nor ceased till the saloon was full. Then, after the golden shower, said the Voice, "Set me free, that I may go my gait; for I have made an end of my service and have delivered unto thee that which was entrusted to me for thee." Quoth Ali, "I adjure thee, by Allah the Almighty, to tell me the cause of this gold-rain." Replied the Voice, "This is a treasure that was talisman'd to thee of old time, and to every one who entered the house, we used to come and say:—O Ali, O son of Hasan, shall we send thee down the gold? Whereat he would be affrighted and cry out, and we would come down to him and break his neck and go away. But when thou camest, and we accosted thee by thy name and that of thy father, saying, Shall we send thee down the gold? and thou madest answer to us, And where be the gold? we knew thee for the owner of it and sent it down. Moreover, there is yet another hoard for thee in the land of Al-Yaman and thou wouldst do well to journey thither and fetch it. And now I would fain have thee set me free, that I may wend my way." Said Ali, "By Allah, I will not set thee free till thou bring me hither the treasure from the land of Al-Yaman!" Said the Voice, "An I bring it to thee, wilt thou release me and eke the servant of the other hoard?" "Yes," replied Ali, and the Voice cried, "Swear to me." So he swore to him, and he was about to go away, when Ali said to him, "I have one other need to ask of thee"; and he, "What is that?" Quoth Ali, "I have a wife and children at Cairo in such a place; thou needs must fetch them to me, at their ease and without their unease."

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[1] This is a traveller's "kit" in the East.

Quoth he, "I will bring them to thee in a mule-litter[1] and much state, with a train of eunuchs and servants, together with the treasure from Al-Yaman, Inshallah[2]!" Then he took of him leave of absence for three days, when all this should be with him, and vanished. As soon as it was morning Ali went round about the saloon, seeking a place wherein to store the gold, and saw on the edge of the daïs a marble slab with a turning-pin; so he turned the pin and the slab sank and showed a door which he opened, and entering, found a great closet full of bags of coarse stuff carefully sewn. So he began taking out the bags and fell to filling them with gold and storing them in the closet till he had transported thither all the hoarded gold, whereupon he shut the door, and turning the pin the slab returned to its place. Then he went down and seated himself on the bench behind the door; and presently there came a knock; so he opened and found the merchant's slave who, seeing him comfortably sitting, returned in haste to his master——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Twenty-ninth Night,

She said, It hath reached me, O auspicious King, that when the house-owner's black slave returned and knocked at the door, Ali the Cairene, son of the merchant Hasan, opened it to him and the negro, seeing him comfortably sitting, returned in haste to his master with the good tidings, saying, "O my Lord, the merchant, who is lodged in the house inhabited by the Jinn,[3] is alive and well and sitteth on the bench behind the door." Then the merchant rose joyfully and went to the house, taking breakfast with him; and, when he saw Ali, he embraced him and kissed him between the eyes, asking, "How hath Allah dealt with thee?" and Ali answered, "Right well, I slept upstairs in the marble saloon." Quoth the merchant, "Did aught come to thee or didst thou see any thing?" and quoth Ali, "No, I recited some little of the Sublime Koran and slept till morning, when I arose and, after making the minor ablution and praying, seated myself on the bench behind the door." "Praised be Allah for safety!" exclaimed the merchant, then left him and presently

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1 Arab. "Takht-rawán," from Persian meaning "movable throne."
2 The use of the expression proved the speaker to be a Moslem Jinní.
3 The "haunted" house proper, known to the vulgar and to spiritualists becomes, I have said, amongst Moslems a place tenanted by Jinns.

sent him black slaves and white Mamelukes and handmaidens with household gear They swept the house from top to bottom and furnished it with magnificent furniture; after which three white slaves and three blacks and four slave-girls remained with him, to serve him, while the rest returned to their master's house. Now when the merchants heard of him, they sent him presents of all manner things of price, even to food and drink and clothes, and took him with them to the market, asking, "When will thy baggage arrive?" And he answered, "After three days it will surely come." When the term had elapsed, the servant of the first hoard, the golden rain, came to him and said, "Go forth and meet the treasure I have brought thee from Al-Yaman together with thy Harim; for I bring part of the wealth in the semblance of costly merchandise; but the eunuchs and Mamelukes and the mules and horses and camels are all of the Jánn." Now the Jinni, when he betook himself to Cairo, found Ali's wife and children in sore misery, naked and hungry; so he carried them out of the city in a travelling-litter, and clad them in sumptuous raiment of the stuffs which were in the treasure of Al-Yaman. When Ali heard this he arose and, repairing to the merchants, said to them, "Rise and go forth with us from the city, to meet the caravan bringing my merchandise, and honour us with the presence of your Harims to meet my Harim." "Hearkening and obedience," answered they and sending for their Harims, went forth all together and took seat in one of the city-gardens; and as they sat talking, behold a dust-cloud arose out of the heart of the desert, and they flocked forth to see what it was. Presently it lifted and discovered mules and muleteers, tent-pitchers and linkmen, who came on, singing and dancing, till they reached the garden, when the chief of the muleteers walked up to Ali and kissing his hand, said to him, "O my master, we have been long on the way, for we purposed entering yesterday; but we were in fear of the bandits, so abode in our station four days, till Almighty Allah rid us of them." Thereupon the merchants mounted their mules and rode forward with the caravan, the Harims waiting behind, till Ali's wife and children mounted with them; and they all entered in splendid train. The merchants marvelled at the number of mules laden with chests, whilst the women of the merchants wondered at the richness of the apparel of his wife and the fine raiment of her children; and kept saying each to other, "Verily, the King of Baghdad hath no such gear; no, nor any other of the kings or lords or merchants!" So they ceased not to fare forwards in

high great state, the men with Ali of Cairo and the Harims with his Harim till they came to the mansion,——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Thirtieth Night,

She said, It hath reached me, O auspicious King, that they ceased not to fare forwards in high state, the men with Ali's men and the women with his wife, till they came to the mansion, where they alighted and brought the mules and their burdens into the midst of the courtyard. Then they unloaded them and warehoused the goods whilst the merchants' wives went up with Ali's family to the saloon, which they found as it were a luxuriant garden, spread with magnificent furniture. They sat in mirth and good cheer till noon, when they brought them up the mid-day meal, all manner meats and sweetmeats of the very best; and they ate and drank costly sherbets and perfumed themselves thereafter with rose-water and scented woods. Then they took leave and went home, men and women; and when the merchants returned to their places, they sent presents to the husband according to their conditions; and their wives likewise sent presents to the wife, so that there came to them great store of handmaids and negroes and Mamelukes; and all kinds of goods, such as grain, sugar and so forth, in abundance beyond account As for the Baghdad merchant, the landlord of the house, he abode with Ali and quitted him not, but said to him, "Let the black slaves and servants take the mules and the common cattle into one of my other houses to rest." Quoth Ali, "They set out again to-night for such a place " Then he gave them leave to go forth and camp outside the city, that they might start on their journey at night-come; whereupon, hardly believing that they were dismissed, they took leave of him and departing to the outliers of the city, flew off through the air to their several abodes. So Ali and his house-owner sat together till a third of the night was past, when their colloquy ended, and the merchant returned to his own house, and Ali went up to his wife and children, and after saluting them, said, "What hath befallen you in my absence all this time?" So she told him what they had suffered of hunger and nakedness and travail, and he said, "Praised be Allah for safety! How did ye come?" Answered she, "O my lord, I was asleep with my children yesternight, when suddenly and

unexpectedly one raised us from the ground and flew with us through the firmament without doing us any hurt, nor did he leave flying with us, till he set us down in a place as it were an Arab camping-ground, where we saw laden mules and a travelling litter borne upon two great mules, and around it servants, all boys and men. So I asked them:—Who are ye and what are these loads, and where are we? and they answered:—We are the servants of the merchant Ali of Cairo, son of the merchant-jeweller, who hath sent us to fetch you to him at Baghdad. Quoth I, Tell me, is it far or near, hence to Baghdad? They replied, Near: there lieth between us and the city but the darkness of the night. Then they mounted us in the litter, and when the morrow dawned we found ourselves with thee, without having suffered any hurt whatever." Quoth he, "Who gave you these dresses?" and quoth she, "The chief of the caravan opened one of the boxes on the mules, and taking out thereof these clothes clad me and thy children each in a suit; after which he locked the case and gave me the key, saying, Take care of it till thou give it to thy husband. And here it is safe by me." So saying she gave him the key and he said, "Dost thou know the chest?" Said she, "Yes, I know it." He took her down to the magazine and showed her the boxes, when she cried, "This is the one whence the dresses were taken"; upon which he put the key in the lock and opened the chest, wherein he found much raiment and the keys of all the other cases. So he took them and fell to opening them, one after another, and feasting his eyes upon the gems and precious ores they contained, whose like was not found with any of the kings; after which he locked them again, took the keys, and returned to the saloon, saying to his wife, "This is of the bounty of Almighty Allah!" Then bringing her to the secret slab, he turned the pin and opened the door of the closet, into which he entered with her and showed her the gold he had laid up therein. Quoth she, "Whence came all this to thee?" "It came to me by the grace of my Lord," answered he:——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Thirty-first Night,

She said, It hath reached me, O auspicious King, that when Ali's wife had looked upon the gold she said to him, "Whence came all this to thee?" "It came to me by the grace of my

Lord," answered he: "When I left thee in my trouble, I shipped at Bulak for Damietta and met a friend there who forwarded me to Damascus"; in brief he told her all that had befallen him, from first to last. Said she, "O my lord, all this cometh by boon of thy father's blessing and orisons when he prayed for thee, before his death, saying:— I beseech Allah to cast thee into no straits except He grant thee ready relief! So praised be Allah Almighty for that He hath brought thee deliverance and hath requited thee with more than went from thee! But Allah upon thee, O my lord, return not to thy practice of associating with doubtful folk; but look thou fear Allah (whose name be exalted!) both in private and in public." And as she went on to admonish him, he said, "I accept thine admonition and beg the Almighty to remove the froward from amongst us and stablish us in His obedience and in the observance of the law and practice of His Prophet, on whom be blessings and the Peace!" After that Ali and his wife and children were in all solace of life and gladness; and he opened him a shop in the merchants' bazar, and stocking it with a somewhat of jewels and bullion sat therein with his children and white servants. Presently he became the most considerable of the merchants of Baghdad, and his report reached the King of that city,[1] who sent a messenger to command his attendance, saying, "Answer the summons of the King who requireth thee." He replied, "I hear and obey," and straightway prepared his present, and he took four trays of red gold and filling them with jewels and precious metals such as no King possessed, went up to the palace and presenting himself before the presence, kissed ground between his hands and wished him endurance of goods and glory in the finest language he could command. Said the King, "O merchant, thou cheerest our city with thy presence!" and Ali rejoined, "O King of the age, thy slave hath brought thee a gift and hopeth for acceptance thereof from thy favour." Then he laid the four trays before the King, who uncovered them, and seeing that they contained gems whose fellows he possessed not and whose worth equalled treasuries of money, said, "Thy present is accepted, O merchant, and Inshallah! we will requite thee with its like." And Ali kissed his hands and went away; whereupon the King called his grandees and said to them, "How many of the Kings have sought my daughter

1 Needless to say there never was a Sultan or a King of Baghdad nor a Duke of Athens. This story would seem not to have been written by the author of "the Emir bin Tahir," etc. Night ccccxxiv.

in marriage"? "Many," answered they; and he asked, "Hath any of them given me the like of this gift?" whereto they replied, "Not one, for that none of them hath its like"; and he said, "I have consulted Allah Almighty by lot as to marrying my daughter to this merchant. What say ye?" "Be it as thou reckest," answered they. Then he bade the eunuch carry the four trays into his serraglio, and going in to his wife laid them before her. She uncovered them, and seeing therein that whose like she possessed not; no, nor a fraction thereof, said to him, "From which of the Kings hadst thou these? perchance of one of the royalties that seek thy daughter in marriage?" Said he, "Not so, I had them of an Egyptian merchant, who is lately come to this our city. Now when I heard of his coming I sent to command him to us, thinking to make his acquaintance, so haply we might find with him somewhat of jewels and buy them of him for our daughter's trousseau. He obeyed our summons and brought us these four trays as a present, and I saw him to be a handsome youth of dignified aspect and intelligent as elegant, almost such as should be the sons of Kings. Wherefore my heart inclined to him at sight, and my heart rejoiced in him and I thought good to marry my daughter to him. So I showed the gift to my grandees, who agreed with me that none of the Kings hath the like of these and I told them my project. But what sayst thou?"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Thirty-second Night,

She continued, It hath reached me, O auspicious King, that the King of Baghdad, after showing the presents to his wife and highly praising Ali, the merchant-jeweller, and informing her of the proposed marriage, asked, "But what sayst thou?" She replied, "O King of the age, the ordering this affair is in Allah's hand, and thine, and whatso Allah willeth shall come to pass." Rejoined the King, "If it be His will, I will marry her to none other than this young man." He slept on this resolve, and on the morrow he went out to his Diwan and summoned Ali and the rest of the merchants of Baghdad, and when all came bade them be seated. Then said he, "Bring me the Kazi of the Diwan," and they brought him; whereupon the King said to him, "O Kazi, write the contract of marriage between my daughter and

the merchant Ali the Cairene." But Ali said, "Thy pardon, O our lord the Sultan! It befitteth not that a trader such as I be the King's son-in-law." Quoth the King, "It is my will to bestow this favour upon thee as well as the Wazirate"; and he invested him forthwith in the Wazir's office and ministerial robes. Then Ali sat down in the chair of the Wazirate and said, "O King of the age, thou hast bestowed on me this; and indeed I am honoured by thy bounties; but hear one word I have to say to thee!" He replied, "Say on and fear not." Quoth Ali, "Since it is thine august resolution to marry thy daughter, thou wouldst do better to marry her to my son." Quoth the King, "Hast thou, then, a son?" and Ali replied, "Yes." "Send for him forthwith," said the King. Thereupon answered Ali, "Hearkening and obedience!" and despatched a servant to fetch his son, who came and kissing ground before the King stood in an attitude of respect. The King looked at him and seeing him to be yet comelier than his daughter and goodlier than she in stature and proportion and brightness and perfection, said to him, "What is thy name, O my son?" "My name is Hasan, O our lord the Sultan," replied the young man, who was then fourteen years old. Hereupon the Sultan said to the Kazi, "Write the contract of marriage between my daughter Husn al-Wujúd and Hasan, son of the merchant Ali the Cairene." So he wrote the marriage-contract between them, and the affair was ended in the goodliest fashion; after which all in the Diwan went their ways and the merchants followed the Wazir Ali, escorting him to his house, where they gave him joy of his advancement and departed. Then he went in to his wife, who seeing him clad in the Wazir's habit, exclaimed, "What is this?" when he told her all that had passed from first to last and she joyed therein with exceeding joy. So sped the night, and on the morrow he went up to the Diwan, where the King received him with especial favour, and seating him close by his side, said, "O Wazir, we purpose to begin the wedding festivities and bring thy son in to our daughter." Replied Ali, "O our lord the Sultan, whatso thou deemest good is good." So the Sultan gave orders to celebrate the festivities, and they decorated the city and held high festival for thirty days, in all joy and gladness; at the end of which time, Hasan, son of the Wazir Ali, went in to the Princess and enjoyed her beauty and loveliness. When the Queen saw her daughter's husband, she conceived a warm affection for him, and in like manner she rejoiced greatly in his mother. Then the King bade build for his son-in-law Hasan

Ali-son a palace beside his own; so they built him with all speed a splendid palace in which he took up his abode; and his mother used to tarry with him some days and then go down to her own house. After a-while the Queen said to her husband, "O King of the age, Hasan's lady-mother cannot take up her abode with her son and leave the Wazir; neither can she tarry with the Wazir and leave her son." "Thou sayest sooth," replied the King, and bade edify a third palace beside that of Hasan, which being done in a few days, he caused remove thither the goods of the Wazir, and the Minister and his wife took up their abode there. Now the three palaces communicated with one another, so that when the King had a mind to speak with the Wazir by night he would go to him or send to fetch him; and so with Hasan and his father and mother. On this wise they dwelt in all solace and in the greatest happiness—— And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Thirty-third Night,

She said, It hath reached me, O auspicious King, that the King and the Wazir and his son ceased not to dwell in all solace and in the greatest happiness awhile, till the King fell ill and his sickness grew upon him. So he summoned the lords of his realm and said to them, "There is come upon me a sore malady, peradventure a mortal; and I have therefore summoned you to consult you respecting a certain matter, whereon I would have you counsel me as you deem well." They asked, "What is the matter of which thou wouldst take counsel with us, O King?" and he answered, "I am old and maladive and I fear for the realm after me from its enemies; so I would have you all agree upon some one, that I may proclaim him King in my lifetime and so ye may be at ease." Whereupon quoth they with one voice, "We all approve thy daughter's husband Hasan, son of the Wazir Ali; for we have seen his wit and perfect understanding, and he knoweth the place of all, great and small." Asked the King, "Are ye indeed agreed upon this?" and they answered, "Yes." Rejoined he, "Peradventure ye all say this to my face, of respect for me; but behind my back ye will say otherwise." However, they all replied, "By Allah, our word is one and the same in public and in private, and we accept him frankly and with heartiness of heart and breadth of breast." Quoth he, "Since the case is thus, bring the Kazi of the Holy Law and all the Chamberlains and Viceroys and Officers of

State before me to-morrow, and we will order the affair after the goodliest fashion." "We hear and we obey," answered they, and withdrawing notified all the Olema,[1] the doctors of the law, and the chief personages among the Emirs. So when the morrow dawned, they came up to the Diwan and having craved and obtained permission to enter, they saluted the King, saying, "Here are we all in thy presence." Whereto he made reply, "O Emirs of Baghdad, whom will ye have to be King over you after me, that I may inaugurate him during my lifetime, before the presence of you all?" Quoth they with one voice, "We are agreed upon thy daughter's husband Hasan, son of the Wazir Ali." Quoth he, "If it be so, go all of you and bring him before me." So they all arose and repairing to Hasan's palace, said to him, "Rise, come with us to the King." "Wherefore?" asked he, and they answered, "For a thing that will benefit both us and thee." So he went in with them to the King and kissed ground before his father-in-law who said to him, "Be seated, O my son!" He sat down and the King continued, "O Hasan, all the Emirs have approved thee and agreed to make thee King over them after me; and it is my purpose to proclaim thee whilst I yet live, and so make an end of the business." But Hasan stood up and kissing ground once more before the King, said to him, "O our lord the King, among the Emirs there be many who are older than I and greater of worth: acquit me therefore of this thing." But all the Emirs cried out saying, "We consent not but that thou be King over us." Then said Hasan, "My father is older than I, and I and he are one thing; and it befits not to advance me over him." But Ali said, "I will consent to nothing save whatso contenteth my brethren; and they have all chosen and agreed upon thee; wherefore gainsay thou not the King's commandment and that of thy brethren." And Hasan hung his head abashed before the King and his father. Then said the King to the Emirs, "Do ye all accept of him?" "We do," answered they, and recited thereupon seven Fátihahs.[2] So the King said, "O Kazi, draw up a legal

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1 Plur. of Álim = one learned in the law, a D.D. Mohammed did his best to abolish the priest and his craft by making each Moslem paterfamilias a pontifex in his own household and he severely condemned monkery and celibacy. But human nature was too much for him; even before his death ascetic associations began to crop up. Presently the Olema in Al-Islam formed themselves into a kind of clergy; with the single but highly important difference that they must (or ought to) live by some secular calling and not by the "cure of souls"; hence Mahomet IV. of Turkey was solemnly deposed.

2 *i.e.* they recited seven times (an unusual number), for greater solemnity, the opening Chapter of the Koran which does general duty on such occasions

instrument testifying of these Emirs that they are agreed to make King over them my daughter's husband Hasan." The Kazi wrote the act and made it binding on all men,[1] after they had sworn in a body the oath of fealty to Hasan. Then the King did likewise and bade him take his seat on the throne of kingship; whereupon they all arose and kissed King Hasan's hands and did homage to him, and swore lealty to him. And the new King dispensed justice among the people that day in fashion right royal, and invested the grandees of the realm in splendid robes of honour. When the Diwan broke up, he went in to and kissed the hands of his father-in-law who spake thus to him, "O my son, look thou rule the lieges in the fear of Allah";——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Thirty-fourth Night,

She said, It hath reached me, O auspicious King, than when King Hasan was quit of the Diwan, he went in to and kissed the hands of his wife's father, who spake thus to him, "O my son, look thou rule the lieges in the fear of Allah"; whereto he replied, "O my father, through thy prayers for me, the grace and guidance of Allah will come to me." Then he entered his own palace and was met by his wife and her mother and their attendants, who kissed his hands and gave him joy of his advancement, saying, "Be this day blessed!" next he went in to his father and mother, who joyed with exceeding joy in that which Allah had vouchsafed him of his advancement to the kingship, and his father charged him to fear Allah and to deal mercifully with his subjects. He passed the night in glee and gladness, and on the morrow, having prayed the obligatory prayers ending with the usual short chapters[2] of the Koran, he went up to the Diwan, whither came all his officers and dignitaries. He passed the day in dispensing justice among the folk, bidding to graciousness and

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as making covenants and swearing fealty. This proclaiming a King by acclamation suggests the origin of the old and venerable Portuguese institution.

1 By affixing his own seal and that of the King. This in later times was supplanted by the "Tughrá," the imperial cypher or counter-mark (much like a writing master's flourish), with which Europe has now been made familiar through the agency of Turkish tobacco.

2 Arab. "Wird" = the last twenty-five chapters of the Koran which are repeated, one or more at a time, after the end of the "Farz," or obligatory prayers, and *ad libitum* with the Sunnat or customary, and the Náfilah or supererogatory.

forbidding ungraciousness and appointing to place and displacing, till day-end, when the Diwan broke up, after the goodliest fashion, and all the troops withdrew and each went his own way. Then he arose and repaired to the palace, where he found his father-in-law's sickness grown heavy upon him and said to him, "May no ill befall thee!" At this the old King opened his eyes and said, "O Hasan!" and he replied, "At thy service, O my lord." Quoth the old King, "Mine appointed hour is at hand; be thou careful of thy wife and her mother, and look thou fear Allah and honour thy parents; and bide in awe of the majesty of the Requiting King, and bear in mind that He commandeth justice and good works." And King Hasan replied, "I hear and obey." Now after this the old King lingered three days and then departed unto the mercy of Almighty Allah. So they laid him out and shrouded and buried him and held over him readings and perlections of the Koran to the end of the customary forty days. And King Hasan, son of the Wazir, reigned in his stead, and his subjects joyed in him and all his days were gladness; moreover, his father ceased not to be his chief Wazir on his right hand, and he took to himself another Wazir, to be at his left hand. His reign was a prosperous and well ordered, and he lived a long life as King of Baghdad; and Allah blessed him, by the old King's daughter, with three sons who inherited the kingdom after him; and they abode in the solace of life and its pleasures till there came to them the Destroyer of delights and the Severer of societies. And glory be to Him who is eternal and in whose hand are annulling and confirming! And of the tales they tell is one of

THE PILGRIM MAN AND THE OLD WOMAN.

A MAN of the pilgrims once slept a long sleep and awaking, found no trace of the caravan. So he rose up and walked on, but lost his way and presently came to a tent, where he saw an old woman standing at the entrance, and by her side a dog asleep. He went up to the tent and, saluting the old woman, sought of her food, when she replied, "Go to yonder Wady and catch thy sufficiency of serpents, that I may broil of them for thee and give thee to eat." Rejoined the pilgrim, "I dare not catch serpents nor did I ever eat them." Quoth the old woman, "I will go with thee and catch some: fear not." So she went with him, followed by the dog, to the valley and catching a sufficient number of serpents, proceeded to broil them. He saw nothing for it (saith the story teller) but to eat, in fear of hunger and exhaustion; so

he ate of the serpents. Then he was athirst and asked for water to drink; and she answered, "Go to the spring and drink." Accordingly, he went to the spring and found the water thereof bitter; yet needs must he drink of it despite its bitterness, because of the violence of his thirst. Presently he returned to the old woman and said to her, "I marvel, O ancient dame, at thy choosing to sojourn in this place——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Thirty-fifth Night,

She said, It hath reached me, O auspicious King, that when the palmer-man drank the bitter draught for stress of thirst, he returned and said, "I marvel, O ancient dame, at thy choosing to sojourn in this place and thy putting up with such meat and drink!" She asked, "And how is it, then, in thy country?" whereto he answered, "In my country are houses wide and spacious and fruits ripe and delicious, and waters sweet and viands savorous, and of goodly use and meats fat and full of juice, and flocks innumerous and all things pleasant and all the goods of life, the like whereof are not, save in the Paradise which Allah the Omnipotent hath promised to His servants pious." Replied she, "All this have I heard: but tell me, have ye a Sultan who ruleth over you and is tyrannical in his rule and under whose hand you are; one who, if any of you commit an offence, taketh his good and ruineth him, and who, whenas he will, turneth you out of house and home and uprooteth you, stock and branch?" Replied the man, "Indeed that may be"; and she rejoined, "If so, by Allah, these your delicious food and life of daintyhood and gifts however good, with tyranny and oppression, are but a searching poison, while our coarse meat which in freedom and safety we eat is a healthful medicine. Hast thou not heard that the best of boons, after Al-Islam, the true Faith, be sanity and security[1]?" Now such boons (quoth he who telleth the tale) may be by the just rule of the Sultan, Vice-regent of Allah on His earth, and by the goodness of his polity. The Sultan of time past needed but little awfulness, for when the lieges saw him they feared him; but the Sultan of these days hath need of the most accomplished polity and the utmost

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1 The story is mere Æsopic: the "Two dogs" contains it all. One of Mohammed's sensible sayings is recorded and deserves repetition:—"Empire endureth with infidelity (idolatry, etc.), but not with tyranny."

majesty, because men are not as men of by-gone time and this our age is one of folk opprobrious, and is greatly calamitous, noted for folly and hardness of heart and inclined to hate and enmity. If, therefore, the Sultan (which Allah Almighty forfend!) be weak or wanting in polity and majesty, this will be the assured cause of his country's ruin. Quoth the proverb, "An hundred years of the Sultan's tyranny, but not one year of the people's tyranny one over other." When the lieges oppress one another, Allah setteth over them a tyrannical Sultan and a terrible King. Thus it is told in history that one day there was sent to Al-Hajjáj bin Yúsuf a slip of paper, whereon was written, "Fear Allah and oppress not His servants with all manner of oppression." When he read this he mounted the pulpit (for he was eloquent and ever ready of speech), and said, "O folk, Allah Almighty hath made me ruler over you, by reason of your frowardness";——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Thirty-sixth Night,

She said, It hath reached me, O auspicious King, that when Al-Hajjaj Yusuf-son read the paper he mounted the pulpit and said, "O folk, Allah Almighty hath made me ruler over you by reason of your frowardness; and indeed, though I die, yet will ye not be delivered from oppression, with these your ill deeds; for the Almighty hath created like unto me many an one. If it be not I, 'twill be one more mischievous than I and a mightier in oppression and a more merciless in his majesty; even as saith the poet[1]:—

> For not a deed the hand can try
> Save 'neath the hand of God on high,
> Nor tyrant harsh work tyranny
> Uncrushed by tyrant harsh as he.

Tyranny is feared: but justice is the best of all things. We beg Allah to better our case!" And among tales is that of

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1 This couplet occurs in vol i. night xxi.; so I give Torrens (p. 207) by way of variety.

ABU AL-HUSN AND HIS SLAVE-GIRL TAWADDUD.[1]

There was once in Baghdad a man of consequence and rich in moneys and immoveables, who was one of the chiefs of the merchants; and Allah had largely endowed him with worldly goods, but had not vouchsafed him what he longed for of offspring; and there passed over him a long space of time, without his being blessed with issue, male or female. His years waxed great; his bones became wasted and his back bent; weakness and weariness grew upon him, and he feared the loss of his wealth and possessions, seeing he had no child whom he might make his heir and by whom his name should be remembered. So he betook himself with supplication to Almighty Allah, fasting by day and praying through the night. Moreover, he vowed many vows to the Living, the Eternal; and visited the pious and was constant in supplication to the Most Highest, till He gave ear to Him and accepted his prayer and took pity on his straining and complaining; so that before many days were past he knew carnally one of his women and she conceived by him the same night. In due time she finished her months, and casting her burden, bore a male child as he were a slice of the moon; whereupon the merchant fulfilled his vows in his gratitude to Allah (to whom be honour and glory!) and gave alms and clothed the widow and the orphan. On the seventh night after the boy's birth he named him Abú al-Husn,[2] and the wet-nurses suckled him and the dry-nurses dandled him, and the servants and the slaves carried him and handled him, till he shot up and grew tall and throve greatly and learnt the Sublime Koran and the ordinances of Al-Islam and the canons of the True Faith; and calligraphy and poetry and mathematics and archery. On this wise he became the union-pearl of his age and the goodliest of the folk of his time and his day; fair of face and of tongue fluent, carrying himself with a light and graceful gait and glorying in his stature proportionate

1 Lane (ii. 636) omits this tale, "as it would not only require a volume of commentary, but be extremely tiresome to most readers." Quite true; but it is valuable to Oriental Students who are beginning their studies, as an excellent compendium of doctrine and practice according to the Shafi'i School.

2 Pronounce Aboo'l-Husn = Father of Beauty, a fancy name.

and amorous graces which were to many a bait: and his cheeks were red, and flower-white was his forehead, and his side-face waxed brown with tender down, even as saith one, describing him:—

The spring of the down on cheeks right clearly shows: * And how when the Spring is gone shall last the rose?
Dost thou not see that the growth upon his cheek * Is violet-bloom which from its leaves outgrows.

He abode awhile in ease and happiness with his father, who rejoiced and delighted in him, till he came to man's estate, when the merchant one day made him sit down before him and said, "O my son, the appointed term draweth near; my hour of death is at hand, and it remaineth but to meet Allah (to Whom belong Majesty and Might!). I leave thee what shall suffice thee, even to thy son's son, of moneys and mansions, farms and gardens, wherefore, fear thou Almighty Allah, O my son, in dealing with that which I bequeath to thee and follow none but those who will help thee to the Divine favour." Not long after he sickened and died; so his son ordered his funeral,[1] after the goodliest wise, and burying him, returned to his house and sat mourning for him many days and nights. But behold, certain of his friends came in to him and said to him, "Whoso leaveth a son like thee is not dead; indeed, what is past is past and fled, and mourning beseemeth none but the young maid and the wife cloistered." And they ceased not from him till they wrought on him to enter the Hammam and break off his mourning.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Thirty-seventh Night,

She said, It hath reached me, O auspicious King, that when Abu al-Husn was visited by his friends and taken to the Hammam and persuaded to break off his mourning, he presently forgot his father's charge, and his head was turned by his riches; he thought fortune would always wone with him as it was, and

1 As in most hot climates so in Egypt, the dead are buried at once despite the risk of vivisepulture. This seems an instinct with the Semitic (Arabian) race *teste* Abraham, as with the Gipsy. Hence the Moslems have invoked religious aid. The Mishkát al-Masábih (i. 387) makes Mohammed say, "When any one of you dieth you may not keep him in the house but bear him quickly to his grave"; and again, "Be quick in raising up the bier: for if the dead have been a good man, it is good to bear him grave-wards without delay; and if bad, it is frowardness ye put from your necks."

that wealth would ever wax and never wane. So he ate and drank, and made merry and took his pleasure, and gave gifts of gear and coin and was profuse with gold, and addrest himself to eating fowls and breaking the seals of wine-flasks and listening to the giggle of the daughter of the vine as she gurgled from the flagon, and enjoying the jingle of the singing-girls; nor did he give over this way of life till his wealth was wasted and the case worsened and all his goods went from him, and he bit his hands[1] in bitter penitence. For of a truth he had nothing left after that which he had squandered, but a concubine, a slave-girl whom his father had bequeathed to him with the rest of his estate: and she had no equal in beauty and loveliness, and brightness and liveliness, and symmetric stature and perfect grace. She was past mistress in every manner of arts and accomplishments, and endowed with many excellences, surpassing all the folk of her age and time. She was grown more notorious than a way-mark[2] for her seductive genius, and outdid the fair both in theory and practice, and she was noted for her swimming gait, flexile and delicate, albeit she was full five feet in height and by all the boons of fortune deckt and dight, with strait arched brows twain, as they were the crescent moon of Sha'bán,[3] and eyes like gazelles' eyne; and nose like the edge of scymitar fine and cheeks like anemones of blood-red shine; and mouth like Solomon's seal and sign and teeth like necklaces of pearls in line; and navel holding an ounce of oil of benzoin and waist more slender than his body whom love hath wasted and whom concealment hath made sick with pine and hind parts heavier than two hills of sand; briefly she was a volume of charms after his saying who saith :—

Her fair shape ravisheth, if face to face she did appear, * And if she turn, for severance from her she slayeth sheer.
Sun-like. full-moon-like, sapling-like, unto her character * Estrangement no wise appertains nor cruelty austere.

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1 This biting of the hand in Al-Hariri expresses bitterness of repentance, and he uses more than once the Koranic phrase (chapter vii., 148), "Sukita fi aydihim," lit. where it (the biting) was fallen upon their hands; *i.e.* when it repented them; "sukita" being here not a passive verb as it appears, but an impersonal form uncommon in Arabic. The action is instinctive, a survival of the days when man was a snarling and snapping animal (physically) armed only with claws and teeth.

2 Arab. "'Alam," applied to many things, an "old man" of stones (Kákúr), a sign-post with a rag on the top, etc.

3 The moon of Ramazan was noticed in night ix. That of Sha'ban (eighth month) begins the fighting month after the conclusion of the Treuga Dei in Rajab. See night ccclxxviii.

Under the bosom of her shift the garths of Eden are * And the full-moon revolveth still upon her neck-rings' sphere.[1]

She seemed a full moon rising and a gazelle browsing, a girl of nine plus five,[2] shaming the moon and sun, even as saith of her the sayer eloquent and ingenious :—

Semblance of full-moon Heaven bore, * When five and five are conjoined by four ;
'Tis not my sin if she made of me * Its like when it riseth horizon o'er.[3]

Clean of skin, odoriferous of breath, it seemed as if she were of fire fashioned and of crystal moulded ; rose-red was the cheek of her and perfect the shape and form of her, even as one saith of her, describing her :—

Scented with sandal[4] and musk, right proudly doth she go, * With gold and silver and rose and saffron-colour aglow.
A flower in a garden she is, a pearl in a ouch of gold * Or an image in chapel[5] set for worship of high and low.
Slender and shapely she is ; vivacity bids her arise, * But the weight of her hips says, "Sit, or softly and slowly go."
Whenas her favours I seek and sue for my heart's desire, * "Be gracious," her beauty says ; but her coquetry answers, "No."
Glory to Him who made beauty her portion, and that * Of her lover to be the prate of the censurers, heigho[6] ! "

She captivated all who saw her with the excellence of her beauty and the sweetness of her smile,[7] and shot them down with the shafts she launched from her eyes ; and withal she was eloquent of speech and excellently skilled in verse. Now when Abu

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1 These lines have occurred in night cccxix. I give Mr. Payne's version for variety.

2 *i.e.* in her prime, at fourteen to fifteen.

3 *i.e.* pale and yellow.

4 The word means the wood ; but it alludes to a preparation made by levigating it on a stone called in India "Sandlásá." The gruel-like stuff is applied with the right hand to the right side of the neck, drawing the open fingers from behind forwards so as to leave four distinct streaks, then down to the left side, and so on to other parts of the body.

5 Arab. Haykal, the Heb. היכל, which included the Porch, the Holy and the Holy of Holies. The word is used as νάος in a wider sense by Josephus A. J. v. v. 3. In Moslem writings it is applied to a Christian Church generally, on account of its images.

6 These lines having occurred before, I here quote Mr. Payne.

7 Arab writers often mention the smile of beauty, but rarely, after European fashion, the laugh, which they look upon as undignified. A Moslem will say, "Don't guffaw (Kahkahah) in that way ; leave giggling and grinning to monkeys and Christians." The Spaniards, a grave people, remark that Christ never laughed. I would draw the reader's attention to a theory of mine that the open-hearted laugh has the sound of the vowels *a* and *o* ; while *e*, *i*, and *u* belong to what may be roughly classed as the rogue order.

al-Husn had squandered all his gold, and his ill-plight all could behold, and there remained to him naught save this slave-girl, he abode three days without tasting meat or taking rest in sleep, and the handmaid said to him, "O my lord, carry me to the Commander of the Faithful, Harun al-Rashid,"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Thirty-eighth Night,

She said, It hath reached me, O auspicious King, that quoth the slave-girl to her master, "O my lord, carry me to Harun al-Rashid, fifth of the sons of Abbas, and seek of him to my price ten thousand dinars. If he deem me dear, say to him:—O Prince of True Believers, my handmaid is worth more than this: do but prove her, and her value will be magnified in thine eyes; for this slave-girl hath not her equal, and she were unfit to any but thou." And she added, "Beware, O my lord, of selling me at less than the sum I have named; indeed 'tis but little for the like of me." Now her owner knew not her worth nor that she had no equal in her day; but he carried her to the Caliph and set her in the presence and repeated what she had bidden him say. The Caliph asked her, "What is thy name?" to which she answered, "My name is Tawaddud.[1]" He then enquired, "O Tawaddud, in what branches of knowledge dost thou excel?" and she replied, "O my lord, I am versed in syntax and poetry and jurisprudence and exegesis and philosophy; and I am skilled in music and the knowledge of the Divine ordinances and in arithmetic and geodesy and geometry and the fables of the ancients. I know the Sublime Koran by heart and have read it according to the seven, the ten, and the fourteen modes. I know the number of its chapters and versets and sections and words; and its halves and fourths and eighths and tenths; the number of prostrations which occur in it and the sum total of its letters; and I know what there is in it of abrogating and abrogated[2]; also what parts of it were revealed at Al-Madinah and what at Meccah and the cause of the different revelations. I know the Holy Traditions of the Apostle's sayings, historical and legendary, the established and those whose ascription is doubtful: and I have studied the exact sciences, geometry and philosophy, and medicine and logic, and rhetoric and

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1 *i.e.* gaining the love of another, love.
2 *i.e.* the abrogated passages and those by which they are abrogated.

composition; and I have learnt many things by rote and am passionately fond of poetry. I can play the lute and know its gamut and notes and notation and the crescendo and diminuendo. If I sing and dance I seduce, and if I dress and scent myself I slay. In fine, I have reached a pitch of perfection such as can be estimated only by those of them who are firmly rooted in knowledge.[1]" Now when the Caliph heard these words spoken by one so young, he wondered at her eloquence, and turning to Abu al-Husn, said, "I will summon those who shall discuss with her all she claimeth to know; if she answer correctly, I will give thee the price thou askest for her and more; and if not, thou art fitter to have her than I." "With gladness and goodly gree, O Commander of the Faithful," replied Abu al-Husn. So the Caliph wrote to the Viceroy of Bassorah to send him Ibrahim bin Siyyár the prosodist, who was the first man of his day in argument and eloquence and poetry and logic, and bade him bring with him readers of the Koran and learned doctors of the law, and physicians and astrologers, and scientists and mathematicians and philosophers; and Ibrahim was more learned than all. In a little while they arrived at the palace of the Caliphate, knowing not what was to do, and the Caliph sent for them in his sitting-chamber and ordered them to be seated. So they sat down and he bade bring the damsel Tawaddud, who came and unveiling, showed herself as she were a sparkling star.[2] The Caliph set her a stool of gold; and she saluted, and speaking with an eloquent tongue said, "O Commander of the Faithful, bid the Olema and the doctors of the law, and leaches and astrologers, and scientists and mathematicians, and all here present, contend with me in argument." So he said to them, "I desire of you that ye dispute with this damsel on the things of her faith and stultify her argument in all she advanceth"; and they answered, saying, "We hear and we obey Allah and thee, O Commander of the Faithful." Upon this Tawaddud bowed her head and said, "Which of you is the doctor of the law, the scholar, versed in the readings of the Koran and in the Traditions?" Quoth one of them, "I am the man thou seekest." Quoth she, "Then ask me of what thou wilt." Said the doctor, "Hast thou read the precious book of Allah, and dost thou know its cancelling

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1 Koran, iv. 160, the chapter "Women."

2 She unveiled, being a slave-girl and for sale. If a free woman show her face to a Moslem, he breaks out into violent abuse, because the act is intended to let him know that he is looked upon as a small boy or an eunuch or a Christian—in fact, not a man.

and cancelled parts, and hast thou meditated its versets and its letters?" "Yes," answered she. "Then," said he, "I will proceed to question thee of the obligations and the immutable ordinances: so tell me of these, O damsel, and who is thy Lord, who thy prophet, who thy Guide, what is thy point of fronting in prayer, and who be thy brethren? Also what thy spiritual path and what thy highway?" Whereto she replied, "Allah is my Lord, and Mohammed (whom Allah save and assain!) my prophet, and the Koran is my guide and the Ka'abah my fronting; and the True-believers are my brethren. The practice of good is my path and the Sunnah my highway." The Caliph again marvelled at her words so eloquently spoken by one so young; and the doctor pursued, "O damsel, with what do we know Almighty Allah?" Said she, "With the understanding." Said he, "And what is the understanding?" Quoth she, "It is of two kinds, natural and acquired."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Thirty-ninth Night,

She said, It hath reached me, O auspicious King, that the damsel continued, "The understanding is of two kinds, natural and acquired. The natural is that which Allah (to whom be honour and glory!) created for the right direction of His servants after His will; and the acquired is that which men accomplish by dint of study and fair knowledge." He rejoined, "Thou hast answered well. (¿) Where is the seat of the understanding?"—Allah casteth it in the heart whence its lustrous beams ascend to the brain and there become fixed. (¿) "How knowest thou the Prophet of Allah?"—By the reading of Allah's Holy Book and by signs and proofs, and portents and miracles! (¿) "What are the obligations and the immutable ordinances?"—The obligations are five. (1) Testification that there is no iláh[1] but Allah, no god but *the* God alone and One, which for partner hath none, and that Mohammed is His servant and His apostle. (2) The standing in prayers. (3) The payment of the poor-rate. (4) Fasting Ramazan. (5) The Pilgrimage to Allah's Holy House for all to whom the journey is possible. The immutable ordinances are four; to wit, night and day and sun and moon, the which build up life and hope; nor any son of Adam wotteth if

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1 Ilah = Heb. El, a most difficult root, meaning strength, interposition, God (Numen) "the" (article) "don't" (do not), etc., etc.

they will be destroyed on the Day of Judgment. (¿) "What are the obligatory observances of the Faith?"—They are five; prayer, almsgiving, fasting, pilgrimage, fighting for the Faith and abstinence from the forbidden. (¿) "Why dost thou stand up to pray?"—To express the devout intent of the slave acknowledging the Deity. (¿) "What are the obligatory conditions which precede standing in prayer?"—Purification, covering the shame, avoidance of soiled clothes, standing on a clean place, fronting the Ka'abah, an upright posture, the intent[1] and the pronouncing "Allaho Akbar" of prohibition.[2] (¿) "With what shouldest thou go forth from thy house to pray?"—With the intent of worship mentally pronounced. (¿) "With what intent shouldest thou enter the mosque?"—With an intent of service. (¿) "Why do we front the Kiblah[3]?"—In obedience to three Divine orders and one Traditional ordinance. (¿) "What are the beginning, the consecration and the end of prayer?"—Purification beginneth prayer, saying the Allaho Akbar of prohibition consecrateth, and the salutation endeth prayer. (¿) "What deserveth he who neglecteth prayer?"—It is reported, among the authentic Traditions of the Prophet, that he said, "Whoso neglecteth prayer wilfully and purposely hath no part in Al-Islam."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Fortieth Night,

She said, It hath reached me, O auspicious King, that after the damsel had repeated the words of that Holy Tradition the doctor cried, "Thou hast replied aright: now say me, what is prayer?"—Prayer is communion between the slave and his lord, and in it are ten virtues; (1) it illumineth the heart; (2) it maketh the face shine; (3) it pleaseth the Compassionate One; (4) it angereth Satan; (5) it conjureth calamity; (6) it wardeth off the mischief of enemies; (7) it multiplieth mercy; (8) it forfendeth vengeance and punishment; (9) it bringeth the slave nigh unto his lord;

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1 *i.e.* saying "I intend (purpose) to pray (for instance) the two-bow prayer (ruka'tayn) of the day-break," etc.

2 So called because it prohibits speaking with others till the prayer is ended.

3 Lit. "any thing opposite"; here used for the Ka'abah towards which men turn in prayer: as Guebres face the sun or fire, and idolators their images. "Al-Kiblatayn" (=the two Kiblahs) means Meccah and Jerusalem, which was faced by Moslems as well as Jews and Christians till Mohammed changed the direction. For the occasion of the change, see my Pilgrimage, ii. 320.

and (10) it restraineth from lewdness and frowardness. Hence it is one of the absolute requisites and obligatory ordinances and the pillar of the Faith. (¿) "What is the key of prayer?"—Wuzú[1] or the lesser ablution. (¿) "What is the key to the lesser ablution?"—Intention and naming the Almighty. (¿) "What is the key of naming the Almighty?"—Assured faith. (¿) "What is the key of faith?"—Trust in the Lord. (¿) "What is the key of trust in the Lord?"—Hope. (¿) "What is the key of hope?"—Obedience. (¿) "What is the key of obedience?"—The confession of the Unity and the acknowledgment of the Divinity of Allah. (¿) "What are the Divine ordinances of Wuzu, the minor ablution?"—They are six, according to the canon of the Imam al-Sháfi'í Mohammed bin Idris (of whom Allah accept!); (1) intent while washing the face; (2) washing the face; (3) washing the hands and forearms; (4) wiping part of the head; (5) washing the feet and heels; and (6) observing due order.[2] And the traditional statutes are ten, (1) nomination; (2) and washing the hands before putting them into the water-pot; (3) and mouth-rinsing; (4) and snuffing[3]; (5) and wiping the whole head; (6) and wetting the ears within and without with fresh water; (7) and separating a thick beard; (8) and separating the fingers and toes[4]; (9) and washing the right foot before the left and (10) doing each of these thrice and all in unbroken order. When

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1 Which includes Tayammum or washing with sand. This is a very cleanly practice in a hot dry land and was adopted long before Mohammed. Cedrenus tells of baptism with sand being administered to a dying traveller in the African desert.

2 The Koranic order for Wuzú is concise and as usual obscure, giving rise to a host of disputes and casuistical questions. Its text runs (chapt. v.), "O true believers, when you prepare to pray, wash (Ghusl) your faces, and your hands unto the elbows; and rub (Mas-h) your hands and your feet unto the ankles; and if ye be unclean by having lain with a woman, wash (Ghusl) yourselves all over." The purifications and ceremonious ablutions of the Jews originated this command; and the early Christians did very unwisely in not making the bath obligatory. St. Paul (Heb. xi. 22) says, "Let us draw near with a true heart . . . having our hearts sprinkled from an evil conscience and our bodies washed with clean (or pure) water." But this did not suffice. Hence the Eastern Christian, in hot climates where cleanliness should rank before godliness, is distinguished by his dirt which as a holy or reverend man he makes still dirtier, and he offers an ugly comparison with the Moslem and especially the Hindu. The neglect of commands to wash and prohibitions to drink strong waters are the two grand physical objections of the Christian code of morality.

3 Arab. "Istinshák" = snuffing up water from the palm of the right hand so as to thoroughly clean the nostrils. This "function" is unreasonably neglected in Europe, to the detriment of the mucous membrane and the olfactory nerves.

4 So as to wash between them. The thick beard is combed out with the fingers.

the minor ablution is ended, the worshipper should say, I testify that there is no god but *the* God, the One, which for partner hath none, and I testify that Mohammed is His servant and His apostle. O my Allah, make me of those who repent and in purity are permanent! Glory to Thee, O my God, and in Thy praise I bear witness that there is no god save Thou! I crave pardon of Thee and I repent to Thee! For it is reported, in the Holy Traditions, that the Prophet (whom Allah bless and preserve!) said of this prayer:—Whoso endeth every ablution with this prayer, the eight gates of Paradise are open to him; he shall enter at which he pleaseth. (¿) "When a man purposeth ablution, what betideth him from the angels and the devils?"—When a man prepareth for ablution, the angels come and stand on his right and the devils on his left hand. If he name Almighty Allah at the beginning of the ablution, the devils flee from him and the angels hover over him with a pavilion of light, having four ropes, to each an angel glorifying Allah and craving pardon for him, so long as he remaineth silent or calleth upon the name of Allah. But if he omit to begin washing with naming Allah (to Whom belong might and majesty!), neither remain he silent, the devils take command of him; and the angels depart from him and Satan whispereth evil thoughts unto him, till he fall into doubt and come short in his ablution. For (quoth he on whom be blessing and the Peace!):—A perfect ablution driveth away Satan and assureth against the tyranny of the Sultan: and again quoth he:—If calamity befall one who is not pure by ablution; verily and assuredly let him blame none but himself. (¿) "What should a man do when he awaketh from sleep?"—He should wash his hands thrice before putting them into the water vessel. (¿) "What are the Koranic and traditional orders anent Ghusl, the complete ablution[1]?"—The divine ordinances are intent and "crowning[2]" the whole body with water, that is, the liquid shall come at every part of the hair and skin. Now the traditional ordinances are the minor ablution as preliminary; rubbing the body; separating the hair and deferring in words[3] the washing of the feet till the end of the

1 In complete ablution the water must be pure and not less than a certain quantity, and it must touch every part of the skin beginning with the right half of the person and ending with the left. Hence a plunge bath is generally preferred.

2 Arab. Ta'mím, lit. crowning with turband, or tiara, here=covering, *i.e.* wetting.

3 This practice (saying, "I purpose to defer the washing of the feet," etc.) is now somewhat obsolete.

ablution.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Forty-first Night,

She said, It hath reached me, O auspicious King, that when the damsel had recounted to the doctor what were the divine and traditional orders anent Ghusl or total ablution, quoth he, "Thou hast replied aright; now tell me what are the occasions for Tayammum, or making the ablution with sand and dust; and what are the ordinances thereof, divine and human?"—The reasons are seven, viz., want of water; fear lest water lack; need thereto; going astray on a march; sickness; having broken bones in splints; and having open wounds.[1] As for its ordinances, the divine number four, viz., intent, dust, clapping it to the face and clapping it upon the hands; and the human number two, nomination and preferring the right before the left hand. (¿) "What are the conditions, the pillars or essentials, and the traditional statutes of prayer?"—The conditions are five, (1) purification of the members; (2) covering of the privy parts; (3) observing the proper hours, either of certainty or to the best of one's belief; (4) fronting the Kiblah; and (5) standing on a clean place. The pillars or essentials number twelve, (1) intent; (2) the Takbír or magnification of prohibition; (3) standing when able to stand[2]; (4) repeating the Fatihah or opening chapter of the Koran and saying, In the name of Allah, the Compassionating, the Compassionate! with a verse thereof according to the canon of the Iman Al-Shafi'i; (5) bowing the body and keeping it bowed; (6) returning to the upright posture and so remaining for the time requisite; (7) prostration and permanence therein; (8) sitting between two prostrations and permanence therein; (9) repeating the latter profession of the Faith and sitting up therefor; (10) invoking benediction on the Prophet (whom Allah bless and preserve!); (11) the first Salutation,[3] and (12) the intent of making an end of prayer expressed in words. But the traditional statutes are the call to prayer; the standing posture; raising the hands (to either side of the face) whilst pronouncing the pro-

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1 Arabs have a prejudice against the hydropathic treatment of wounds, holding that water poisons them: and, as the native produce usually contains salt, soda and magnesia, they are justified by many cases. I once tried water-bandages in Arabia and failed dismally.

2 The sick man says his prayers lying in bed, etc., and as he best can.

3 *i.e.* saying, "And peace be on us and on the worshippers of Allah which be pious."

hibition; uttering the magnification before reciting the Fatihah; seeking refuge with Allah[1]; saying "Amen"; repeating the chapter of the Koran after the Fatihah; repeating the magnifications during change of posture; saying, May Allah hear him who praiseth him! and O our Lord, to thee be the praise!; praying aloud in the proper place and praying under the breath prayers so prescribed[2]; the first profession of unity and sitting up thereto; blessing the Prophet therein; blessing his family in the latter profession and the second Salutation. (¿) "On what is the Zakát or obligatory poor-rate taxable?"—On gold and silver, and camels and oxen and sheep, and wheat and barley, and holcus and millet, and beans and vetches, and rice and raisins and dates. (¿) "What is the Zakát or poor-rate on gold?"—Below twenty miskals or dinars, nothing; but on that amount half a dinar for every score and so on proportionally.[3] (¿) "On silver?"—Under two hundred dirhams nothing, then five dirhams on every two hundred and so forth. (¿) "On camels?"—For every five, an ewe, or for every twenty-five a pregnant camel. (¿) "On sheep?"—An ewe for every forty head. (¿) "What are the ordinances of the Ramazan Fast?"—The Koranic are intent; abstinence from eating, drinking, and carnal copulation, and the stoppage of vomiting. It is incumbent on all who submit to the Law, save women in their courses and forty days after childbirth; and it becomes obligatory on sight of the new moon or on news of its appearance, brought by a trustworthy person and commending itself as truth to the hearer's heart; and among its requisites is that the intent be pronounced at nightfall. The traditional ordinances of fasting are hastening to break the fast at sundown; deferring the fore-dawn meal,[4] and abstaining from speech, save for good works and for calling on the name of Allah and reciting the Koran. (¿) "What things vitiate not the fast?"—The use of unguents and eye-powders and the dust of the road and the undesigned swallowing of saliva, and blooding and cupping; none

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1 *i.e.* saying, "I seek refuge with Allah from Satan the Stoned."

2 Certain parts should be recited aloud (jahr) and others sotto voce (with mussitation = Khafi). No mistake must be made in this matter where a Moslem cannot err.

3 Hence an interest of two-and-a-half per cent. is not held to be "Ribá" or unlawful gain of money by money, usury.

4 The meal must be finished before the faster can plainly distinguish the white thread from the black thread (Koran, ii. 183); some understand this literally, others apply it to the dark and silvery streak of zodiacal light which appears over the Eastern horizon an hour or so before sunrise. The fast then begins and ends with the disappearance of the sun. I have noticed its pains and penalties in my Pilgrimage, i. 110, etc.

of these things vitiates the fast. (¿) "What are the prayers of the two great annual Festivals?"—Two one-bow prayers, which be a traditional ordinance, without call to prayer or standing up to pronounce the call[1]; but let the Moslem say, Prayer is a collector of all folk[2]! and pronounce "Allaho Akbar" seven times in the first prayer, besides the Takbir of prohibition; and in the second five times, besides the magnification of rising up (according to the doctrine of the Imam Al-Shafi'i, on whom Allah have mercy!) and make the profession of the Faith.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Forty-second Night,

She said, It hath reached me, O auspicious King, that when the damsel had answered the doctor anent the Festival-prayers, quoth he, "Thou hast replied aright: now tell me what are the prayers prescribed on the occasion of an eclipse of the sun or moon?"—Two one-bow prayers without call to prayer or standing thereto by the worshipper, who shall make in each two-bow prayer double standing up and double inclinations and two-fold prostrations, then sit and testify and salute. (¿) "What is the ritual of prayer for rain?"—Two one-bow prayers without call to prayer or standing thereto; then shall the Moslem make the profession and salute. Moreover, the Imam shall deliver an exhortation and ask pardon of Allah, in place of the magnification, as in the two sermons of the Festivals, and turn his mantle upper edge downwards and pray and supplicate. (¿) "What are the Witr, the additional or occasional prayers?"—The least is a one-bow prayer and the most eleven. (¿) "What is the forenoon prayer?"—At least two one-bow prayers and at most, twelve. (¿) "What hast thou to say of the I'itikáf or retreat[3]?"—It is a matter of traditional ordinance. (¿) "What are its conditions?"—(1) intent; (2) not leaving the mosque save of necessity; (3) not having to do with a woman; (4) fasting; and (5) abstaining from speech. (¿) "Under what conditions is the Hajj or Pilgrim-

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1 For the "Azán" or call to prayer, see Lane, M. E., chapt. xviii. The chant, however, differs in every country, and a practical ear will know the land by its call.

2 Arab. "Hadis" or saying of the Apostle.

3 "Al-I'itikaf" resembles the Christian "retreat"; but the worshipper generally retires to a mosque, especially in Meccah. The Apostle practised it on Jabal Hira and other places.

age[1] obligatory?"—Manhood and understanding, and being a Moslem and practicability; in which case it is obligatory on all, once before death. (¿) "What are the Koranic statutes of the Pilgrimage?"—(1) The Ihrám or pilgrim's habit; (2) the standing at Arafat; (3) circumambulating the Ka'abah; (4) running between Safá and Marwah[2]; and (5) shaving or clipping the hair. (¿) "What are the Koranic statutes of the 'Umrah[3] or lesser pilgrimage?"—Assuming the pilgrim's habit and compassing and running. (¿) "What are the Koranic ordinances of the assumption of the pilgrim's habit[4]?"—Doffing sewn garments, forswearing perfume and ceasing to shave the head or pare the nails, and avoiding the killing of game, and eschewing carnal copulation. (¿) "What are the traditional statutes of the pilgrimage?"—(1) The crying out "Labbay'ka, Adsum, Here am I, O our Lord, here am I[5]!" (2) the Ka'abah-circuitings[6] of arrival and departure; (3) the passing the night at the Mosque of Muzdalifah and in the valley of Mina, and (4) the lapidation.[7] (¿) "What is the Jihád or Holy War and its essentials?"—Its essentials are (1) the descent of the Infidels upon us; (2) the presence of the Imam; (3) a state of preparation and (4) firmness in meeting the foe. Its traditional ordinance is incital to battle, in that the Most High hath said, "O thou my Prophet, incite the faithful to fight[8]!" (¿) "What are the ordinances of buying and selling?"—The Koranic are

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1 The word is the Heb. חג Hagg, whose primary meaning is circularity of form or movement. Hence it applied to religious festivals in which dancing round the idol played a prime part; and Lucian of "saltation" says, dancing was from the beginning and coeval with the ancient god, Love. But man danced with joy before he worshipped, and, when he invented a systematic saltation, he made it represent two things, and only two things, love and war, in most primitive form, courtship and fighting.

2 Two adjoining ground-waves *in* Meccah. For these and for the places subsequently mentioned the curious will consult my Pilgrimage, iii. 226, etc.

3 The 'Umrah or lesser Pilgrimage, I have noted, is the ceremony performed in Meccah at any time out of the pilgrim-season proper, *i.e.* between the eighth and tenth days of the twelfth lunar month Zu 'l-Hijjah. It does not entitle the Moslem to be called Hájj (pilgrim) or Háji as Persians and Indians corrupt the word.

4 I need hardly note that Mohammed borrowed his pilgrimage-practices from the pagan Arabs who, centuries before his day, danced around the Meccan Ka'abah. Nor can he be blamed for having perpetuated a Gentile rite, if indeed it be true that the Ka'abah contained relics of Abraham and Ishmael.

5 On first sighting Meccah. See vol. ii. night xci.

6 Arab. "Tawáf": the place is called Mataf and the guide Mutawwif (Pilgrimage, iii. 193, 205). The seven courses are termed "Ashwát.

7 Stoning the Devil at Mina. Pilgrimage, iii. 282. Hence Satan's title "the Stoned" (lapidated not castrated).

8 Koran, viii. 66; in the chapter entitled "Spoil," and relating mainly to the "day of Al-Bedr."

(1) offer and acceptance and (2) if the thing sold be a white slave, by whom one profiteth, all possible endeavour to convert him to Al-Islam; and (3) to abstain from usury: the traditional are making void[1] and option before not after separating, according to his saying (whom Allah bless and preserve!), "The parties to a sale shall have the option of cancelling or altering terms whilst they are yet unseparated." (¿) "What is it forbidden to sell for what?"—On this point I mind me of an authentic tradition, reported by Náf'i[2] of the Apostle of Allah, that he forbade the barter of dried dates for fresh and fresh figs for dry and jerked for fresh meat and cream for clarified butter; in fine, all eatables of one and the same kind, it is unlawful to buy or barter some for other some.[3] Now when the doctor of law heard her words and knew that she was wit-keen, penetrative, ingenious and learned in jurisprudence and the Traditions and the interpretation of the Koran and what not else, he said in his mind, "Needs must I manœuvre with her, that I may overcome her in the assembly of the Commander of the Faithful." So he said to her, "O damsel, what is the lexicographical meaning of Wuzú?" And she answered, "Philologically it signifieth cleanliness and freedom from impurities." (¿) "And of Salát or prayer?"—An invocation of good. (¿) "And of Ghusl?"—Purification. (¿) "And of Saum or fasting?"—Abstention. (¿) "And of Zakát?"—Increase. (¿) "And of Hajj or Pilgrimage?"—Visitation. (¿) "And of Jihád?"—Repelling. With this the doctor's arguments were cut off,——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Forty-third Night,

She said, It hath reached me, O auspicious King, that when the doctor's arguments were cut off, he rose to his feet and said, "Bear witness against me, O Commander of the Faithful, that this damsel is more learned in the Law than I am." Quoth she, "I will ask thee somewhat, which do thou answer me speedily,

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1 Arab. "Al-Ikálah = cancelling: Mr. Payne uses the technical term "resiliation."

2 Freedman of Abdallah, son of the Caliph Omar, and noted as a traditionist.

3 *i.e.* at a profit: the exchange must be equal—an ordinance intended to protect the poor. Arabs have strange prejudices in these matters; for instance, it disgraces a Badawi to take money for milk.

an thou be indeed a learned man." Quoth he, "Say on"; and she said, "What are the arrows of the Faith?" Answered he, "They number ten, (1) Testification, that is, religion; (2) Prayer, that is, the covenant; (3) Alms, that is, purification; (4) Fasting, that is, defensive armour; (5) Pilgrimage, that is, the Law; (6) Fighting for the Faith, that is, a general duty; (7) Bidding to beneficence and (8) Forbidding from frowardness, both of which are a man's honour; (9) Commune,[1] that is, sociableness of the Faithful; and (10) Seeking knowledge, that is, the praiseworthy path." She rejoined, "Thou hast replied aright, and now remaineth but one question, What be the roots or fundamentals of Al-Islam?" He said, "They are four; sincerity of belief, truth of intent, observance of the lawful limit and keeping the covenant." Then said she, "I have one more question to ask thee, which if thou answer, it is well; else, I will take thy clothes." Quoth he, "Speak, O damsel"; and she said, "What are the branches or superstructure of Al-Islam?" But he was silent awhile and made no reply; so she cried, "Doff thy clothes and I will expound them to thee." Quoth the Caliph, "Expound them, and I will make him put off his clothes for thee." She said, "There are two-and-twenty branches: (1) holding fast to the Book of Allah the Most Highest; (2) taking example by His Apostle (whom Allah bless and preserve!); (3) abstaining from evil doing; (4) eating what is lawful and (5) avoiding what is unlawful; (6) restitution of things wrongfully taken; (7) repentance; (8) knowledge of the Law; (9) love of the Friend,[2] (10) and of the followers of the true Revelation; (11) belief in the apostles of Al-Islam; (12) fear of apostacy; (13) preparation for departing this life; (14) force of conviction; (15) mercy on all possible occasions; (16) strength in time of weakness; (17) patience under trials; (18) knowledge of Allah Almighty and (19) of what his Prophet hath make known to us; (20) thwarting Iblis the accursed; (21) striving earnestly against the lusts of the soul and warring them down, and (22) devotion to

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1 Arab. "Jamá'ah," which in theology means the Heb. Edah (עדה) and the Greek ἐκκλησία, our "Church," the congregation of the faithful under a lawful head. Hence the Sunnis call themselves "People of the Sunnat and Jamá'at." In the text it is explained as "Ulfat" or intimacy.

2 Arab. "Al-Khalil," *i.e.* of Allah = Abraham. Mohammed, following Jewish tradition, made Abraham rank second amongst the Prophets, inferior only to himself and superior to Hazrat Isa = Jesus. I have noted that Ishmael the elder son succeeded his father. He married Da'alah bint Muzáz bin Omar, a Jurhamite, and his progeny abandoning Hebrew began to speak Arabic (ta'arraba); hence called Muta'arribah or Arabised Arabs (Pilgrimage, iii. 190). He died at Meccah and was buried with his mother in the space North of the Ka'abah called Al-Hijr, which our writers continue to confuse with the city Al-Hijr (ibid. 165-66).

the one God." Now when the Commander of the Faithful heard her words, he bade the professor put off his clothes and hooded turband; and that doctor did so, and went forth, beaten and confounded, from the Caliph's presence. Thereupon another man stood up and said to her, "O damsel, hear a few questions from me." Quoth she, "Say on"; and he asked, "What are the conditions of purchase by advance?" whereto she answered, "That the price be fixed, the kind be fixed, and the period of delivery be fixed and known." (¿) "What are the Koranic and the traditional canons of eating?"—The confession that Allah Almighty provideth the eater and giveth him meat and drink, with thanksgiving to him therefor. (¿) "What is thanksgiving?"—The use by the creature of that which the Creator vouchsafeth to him, according as it was created for the creature. (¿) "What are the traditional canons of eating?"—The Bismillah[1] and washing both hands; sitting on the left of the hind part; eating with three fingers, and eating of that which hath been duly masticated.[2] (¿) "What are good manners in eating?"—Taking small mouthfuls and looking little at one's table-companion.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Forty-fourth Night,

She said, It hath reached me, O auspicious King, that when the damsel had answered concerning good manners in eating, the doctor who was trying her rejoined, "Thou hast replied aright. Now tell me what are the stays of the heart and their supports[3]?"—The stays and supports both number three; (1) holding fast to the Faith, the support whereof is the shunning of infidelity; (2) holding fast to the Traditional Law, and its support the shunning of innovation; and (3) holding fast to obedience, and its support the shunning of disobedience." (¿) What are the conditions of Wuzu?"—(1) being a Moslem; (2) discernment of good and evil; (3) purity of the water, and (4) absence of material or religious impediments. (¿) "What is belief?"—It is divided into nine parts, (1) belief in the One worshipped; (2) belief in the condition

1 This ejaculation, "In the name of Allah" is, I have noted, equivalent to "saying grace." If neglected, it is a sin and entails a curse.

2 The ceremonious posture is sitting upon the shin-bones, not tailor-fashion; and "bolting food" is a sign of boorishness.

3 Arab. "Zidd"; the word is a fair specimen of Arabic ambiguity, meaning primarily, opposite or contrary (as virtue to vice), secondarily, an enemy or a friend (as being opposite to an enemy).

of slavery of the worshipper; (3) belief in the personality of the Deity; (4) belief in the Two Handfuls[1]; (5) belief in Providence which allotteth to man his lot; (6) belief in the Abrogating and (7) in the Abrogated; (8) belief in Allah, His angels and apostles; and (9) in fore-ordained Fate, general and individual, its good and ill, its sweet and bitter. (¿) "What three things do away other three?"—It is told of Sufyán al-Saurí[2] that he said, "Three things do away with other three. Making light of the pious doth away the future life, making light of Kings doth away this life, and making light of expenditure doth away wealth." (¿) "What are the keys of the heavens, and how many gates have they?"—Quoth Almighty Allah, "And the heaven shall be opened and be full of portals[3]"; and quoth he (whom Allah bless and preserve!), "None knoweth the number of the gates of heavens, save He who created the heavens, and there is no son of Adam but hath two gates allotted to him in the heavens, one whereby his daily bread descendeth and another wherethrough his works ascend. The first gate is not closed, save when his term of life cometh to an end, nor the gate of works, good and evil, till his soul ascend for judgment." (¿) "Tell me of a thing and a half thing and a no-thing."—The thing is the Moslem; the half thing the hypocrite,[4] and the no-thing the miscreant." (¿) "Tell me of various kinds of hearts."—There is the whole heart, the sick heart, the contrite heart, the vowed heart and the enlightened heart. Now the whole heart is that of Abraham, the Friend of Allah; the sick heart is that of the Unbeliever in Al-Islam; the contrite heart is that of the pious who fear the Lord; the vowed heart is that of our Lord Mohammed (whom Allah bless and keep!); and the illuminated heart is that of his followers. Furthermore, the hearts of learned Olema are of three kinds, the heart which is in love with this world; the heart which loveth the next world, and the heart which loveth its Lord; and it is said that hearts are three, the suspended, that of the infidel; the non-existent, that of the hypocrite; and the constant, that of the True-I eliever. Moreover, it is said that the firm heart is of three kinds, viz., the heart dilated with light and faith, the heart wounded with fear of

1 "The whole earth (shall be) but His handful on the Resurrection day, and in His right hand shall the Heaven be rolled up (or folded together)."—Koran, xxxix. 67.

2 See night lxxxi.

3 Koran, lxxviii. 19.

4 Arab. Al-Munáfik, technically meaning one who outwardly professes Al-Islam while inwardly hating it.

estrangement, and the heart which feareth to be forsaken of its Supreme Friend.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Forty-fifth Night,

She said, It hath reached me, O auspicious King, that when the second doctor declared, "Thou hast said well," quoth she to the Caliph, "O Commander of the Faithful, he hath questioned me till he is weary, and now I will ask of him two questions. If he answer them both, it is well; and if not, I will take his clothes and he shall wend in peace." Quoth the doctor, "Ask me what thou wilt"; and she said, "What sayest thou religion is?" Answered he, "Religion is confession of Faith with the tongue, and conviction with the heart, and correspondent action with the members. He (upon whom be blessings and the Peace!) hath said:—The believer is not perfect in belief, except he perfect himself in five qualities, namely, trust in Allah,[1] committal of his affair to Allah, submission to the commands of Allah, acquiescence in the decrees of Allah; and that all he doth be done for sake of Allah; so is he of those who are acceptable to the Deity, and who give to Him and withhold for Him; and such man is perfect in belief." Then said she, "What is the divine ordinance of ordinances and the ordinance which is the initiator of all ordinances and that of which all others stand in need and that which comprehendeth all others; and what is the traditional ordinance that entereth into the Koranic, and the prophetic practice whereby the Divine is completed?" But he was silent and made no reply; whereupon the Caliph bade her expound and ordered him to doff his clothes and give them to her. Said she, "O doctor, the Koranic ordinance of ordinances is the knowledge of Almighty Allah; that, which is the initiative of all others, is the testifying there is no god but *the* God and Mohammed is the Apostle of God; that, of which all others have need, is the Wuzu-ablution; that, which compriseth all others, is the Ghusl-ablution from defilement[2]; the Traditional ordinance that entereth into the Koranic, is the separation of the fingers and the thick beard[3]; and that, where-

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1 Arab. 'Tawakkul alá 'llah": in the imperative the phrase is vulgarly used = "Be off!"

2 *i.e.* ceremonial impurity which is sui generis, a very different thing from general dirtiness.

3 A thick beard is one which does not show the kin; otherwise the wearer is a "Kausaj"; in Pers. "Kúseh." See vol. iii night clxxxviii.

with all Koranic ordinances are completed, is circumcision.[1]" Therewith was made manifest the defeat of the doctor, who rose to his feet and said, "I call Allah to witness, O Commander of the Faithful, that this damsel is more learned than I in theology and what pertaineth to the Law." So saying he put off his clothes and went away ignominiously worsted. Then she turned to the rest of the learned men present and said, "O masters, which of you is the Koranist, the reader and reciter of the Koran, versed in the seven readings and in syntax and in lexicography?" Thereupon a professor arose and, seating himself before her, said, "Hast thou read the book of Almighty Allah and made thyself thoroughly acquainted with its signs, that is its verses and its abrogating parts and abrogated portions, its unequivocal commands and its ambiguous; and the difference of its revelations, Meccan and Madinan? Dost thou understand its interpretation, and hast thou studied it, according to the various traditions and origins?" "Yes," answered she; and he said, "What, then, is the number of its chapters, how many are the decades and versets, how many words and how many letters and how many acts of prostration and how many prophets and how many chapters are Madinan and how many are Meccan and how many birds are mentioned in it?" Replied she, "O my lord, its chapters are an hundred and fourteen, whereof seventy were revealed at Meccah and forty-four at Al-Madinah; and it

1 Arab. "Al-Khutnah." Nowhere commanded in the Koran, and being only a practice of the Prophet, the rite is not indispensable for converts, especially the aged and the sick. Our ideas upon the subject are very hazy, for modern "niceness" allows a "Feast of the Circumcision," but no discussion thereon. Moses (alias Osarsiph) borrowed the rite from the Egyptian hierophants who were all thus "purified"; the object being to counteract the over-sensibility of the "sixth sense," and to harden the *glans* against abrasions and infection by exposure to air and friction against the dress. Almost all African tribes practise it, but the modes vary and some are exceedingly curious: I shall notice a peculiarly barbarous fashion called Al-Salkh (the flaying) still practised in the Arabian province Al-Asír (Pilgrimage, iii. 80). There is a difference too between the Hebrew and the Moslem rite. The Jewish operator, after snipping off the foreskin, rips up the prepuce with his sharp thumb-nails so that the external cutis does not retract far from the internal; and the wound, when healed, shows a narrow ring of cicatrice. This ripping is not done by Moslems. They use a stick as a probe passed round between glans and prepuce to ascertain the extent of the frenum and that there is no abnormal adhesion. The foreskin is then drawn forward and fixed by the forceps, a fork of two bamboo splints, five or six inches long by a quarter thick, or in some cases an iron like our compasses. This is tied tightly over the foreskin so as to exclude about an inch and half of the prepuce above and three quarters below. A single stroke of the razor drawn directly downwards removes the skin. The slight bleeding is stopped by burnt rags or ashes and healed with cerates, pledgets and fumigations. Thus Moslem circumcision does not prevent the skin retracting, and thus a glance suffices to distinguish between the rites

containeth six hundred and twenty-one decades; six thousand three hundred and thirty-six versets[1]; seventy-nine thousand four hundred and thirty-nine words and three hundred and twenty-three thousand and six hundred and seventy letters; and to the reader thereof, for every letter, ten benefits are given. The acts of prostration it compriseth are fourteen."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Forty-sixth Night,

She said, It hath reached me, O auspicious King, that when the professor of Koranic exegesis questioned the damsel, she continued, "As regards the Prophets named in the Book there be five-and-twenty, to wit, Adam, Noah,[2] Abraham, Ishmael, Isaac, Jacob, Joseph, Lot, Elisha, Jonah, Salih,[3] or Heber, Húd,[4] Shua'yb or Jethro,[5] David, Solomon, Zú'l-kafl or Joshua, Idrís, Elias, Yahyá or John the Baptist, Zacharias, Job, Moses, Aaron, Jesus, and Mohammed,[6] the peace of Allah and His blessing be on them all! Moreover, nine flying things are mentioned in the Koran, namely, the gnat, the bee, the fly, the ant, the hoopoe, the crow, the locust, the swallow, and the bird of Jesus (on whom be peace!), to wit, the bat." (¿) "Which is the most excellent chapter of the Koran?"—That of The Cow. (¿) "Which is the most magnificent verse?"—That of The Throne[7]; it hath fifty words, bearing in each fifty blessings. (¿) "What sign or verse hath in it nine signs or wonders?"—That in which quoth Allah Almighty, "Verily, in the creation of the Heaven and the Earth; and in the vicissitude of night and day; and in the ship which saileth through the sea laden with what is profitable for mankind; and in the rain-water which God sendeth down from Heaven,

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1 Of these 6,336 versets only some 200 treat on law, civil and ceremonial, fiscal and political, devotional and ceremonial, canonical and ecclesiastical.

2 The learned young woman omitted Ukhnúkh = Enoch, because not in the Koran; and if she denoted him by "Idrís" the latter is much out of place.

3 Some say grandson of Shem (Koran, vii. 71).

4 Koran, vii. 63, etc.

5 Father-in-law of Moses (Koran, vii. 83).

6 Who is the last and greatest of the twenty-five.

7 Koran, ii., whose 256th Ayah is the far-famed sublime Throne-verse which begins "Allah! there is no god but He, the Living, the Eternal One, whom nor slumber nor sleep seizeth on!" The trivial name is taken from the last line, "His *throne* over-stretcheth Heaven and Earth and to Him their preservation is no burden, for He is the most Highest, the Supreme." The lines are often repeated in prayers and engraved on agates, etc., as portable talismans.

quickening thereby the dead ground and replenishing the same with all sorts of cattle; and in the change of winds and in the clouds that are compelled to do service between the Heaven and the Earth[1];—are signs to people of understanding." (¿) "Which verse is the most just?"—That in which Allah saith, "Verily, Allah enjoineth justice and the doing of good, and the giving unto kindred what shall be necessary; and He forbiddeth wickedness and iniquity and oppression.[2]" (¿) "Which is the most greedy?"—That in which quoth Allah, "Is it that every man of them greedeth to enter the Garden of Delight[3]?" (¿) "Which is the most hopeful?"—That in which quoth Almighty Allah, "Say: 'O my servants, who have transgressed against your own souls, despair not of the mercy of Allah, seeing that Allah forgiveth all sins; aye, Gracious, Merciful is He.[4]'" (¿) "By what school of intonation dost thou read?"—By that of the people of Paradise, to wit, the version of Náf'i. (¿) "In which verse doth Allah make prophets lie[5]?"—In that wherein He saith, "They (the brothers of Joseph) brought his inner garment stained with false blood.[6]" (¿) "In which doth He make unbelievers speak the truth?"—In that wherein He saith, "The Jews say, 'The Christians are grounded on nothing,' and the Christians say, 'The Jews are grounded on nothing'; and yet they both read the Scriptures[7]"; and, so saying, all say sooth. (¿) "In which doth God speak in His own person?"—In that in which He saith, "I have not created Genii and men for any other end than that they should serve Me.[8]" (¿) "In which verse do the angels speak?"—In that which saith, "But we celebrate Thy praise and extol Thy holiness.[9]" (¿) "What sayest thou of the formula:—I seek refuge with Allah from Satan the Stoned?"—It is obligatory by commandment of Allah on all before reading the Koran, as appeareth by His saying, "When thou readest the Koran, seek

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1 Koran, ii. 159.
2 Koran, xvi. 92. The verset ends with, "He warneth you, so haply ye may be mindful."
3 Koran, lxx. 38.
4 Koran, xxxix. 54.
5 The Sunnis hold that the "Anbiyá" (=prophets, or rather announcers of Allah's judgments) were not sinless. But this dogma is branded as most irreverent and sinful by the Shi'ahs or Persian "followers of Ali," who make capital out of this blasphemy and declare that if any prophet sinned he sinned only against himself.
6 Koran, xii. 18.
7 Koran, ii. 107.
8 Koran, li. 57. He (Allah) does not use the plurale majestatis.
9 Koran, ii. 28.

refuge with Allah from Satan the Stoned.[1]" (ع) "What signify the words 'seeking refuge,[2]' and what are the variants of the formula?"—Some say, "I take refuge with Allah the All-hearing and All-knowing," and others, "With Allah the strong"; but the best is that whereof the Sublime Koran speaketh and the Traditions perpetuate. And he (whom Allah bless and keep!) was used to ejaculate, "I seek refuge with Allah from Satan the Stoned." And quoth a Tradition, reported by Nafi on the authority of his adopted father, "The apostle of Allah was wont when he rose in the night to pray, to say aloud, 'Allaho Akbar; God is Most Great, with all Majesty! Praise be to Allah abundantly! Glory to Allah morn and even be!' Then would he say, 'I seek refuge with Allah from Satan the Stoned and from the delusions of the Devils and their evil suggestions.'" And it is told of Ibn Abbas[3] (of whom Allah accept!) that he said, "The first time Gabriel came down to the Prophet with revelation he taught him the 'seeking refuge,' saying:—O Mohammed, say, I seek refuge with Allah the All-hearing and All-knowing; then say:—In the name of Allah the Compassionating, the Compassionate! Read, in the name of thy Lord who created;—created man of blood-clots.[4]" Now when the Koranist heard her words he marvelled at her expressions, her eloquence, her learning, her excellence, and said, "O damsel, what sayst thou of the verse, 'In the name of Allah, the Compassionating, the Compassionate?' Is it one of the verses of the Koran?"—Yes; it is a verset of "The Ant[5]" occurring also at the head of the first and between every two following chapters; and there is much difference of opinion respecting this among the learned.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Forty-seventh Night,

She said, It hath reached me, O auspicious King, that when the damsel had told the professor concerning the difference of opinion

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1 Koran, xvi. 100. Satan is stoned in the Miná or Muná basin (night ccccxlii.) because he tempted Abraham to disobey the command of Allah by refusing to sacrifice Ishmael (Pilgrimage, iii. 248).

2 It may also mean "have recourse to God."

3 Abdallah Ibn Abbas, before noticed, first cousin of Mohammed and the most learned of the Companions. See D'Herbelot.

4 Koran, xcvi., "Blood-clots," 1 and 2. "Read" may mean "peruse the revelation," (it was the first Koranic chapter communicated to Mohammed), or "recite, preach."

5 Koran, xxvii. 30. Mr. Rodwell (p. 1) holds to the old idea that the "Basmalah" is of Jewish origin, taught to the Kuraysh by Omayyah of Taif, the poet and Hanîf (convert).

among the learned touching the "Basmalah," he said, "Thou hast replied aright: now tell me why is not the formula written at the head of the chapter of Immunity[1]?" and she answered, "When this chapter was revealed from on high for the dissolution of the alliance between the Prophet and the idolaters, he (whom Allah bless and preserve!) sent Ali[2] ibn Abí Tálib (whose face Allah honour!) therewith, and he read the chapter to them, but did not read the Basmalah.[3]" (¿) "What of the excellence of the formula and its blessing?"—It is told of the Prophet that he said, "Never is the Basmalah pronounced over aught but there is a blessing in it"; and it is reported, on authority of him (whom Allah bless and preserve!) that the Lord of Glory swore by His glory that never should the Basmalah be pronounced over a sick person but he should be healed of his sickness. Moreover, it is said that when Allah created the empyrean it was agitated with an exceeding agitation; but He wrote on it, "Bismillah," and its agitation subsided. When the formula first descended from heaven to the Prophet, he said, "I am safe from three things, earthquake and metamorphosis and drowning"; and indeed its boons are great and its blessings too many to enumerate. It is told of Allah's apostle that he said, "There will be brought on the Judgment-day a man with whom He shall reckon, and finding no good deed to his account shall order him to the Fire; but the man will cry:—O my God, Thou hast not dealt justly by me! Then shall Allah (to Whom be honour and glory!) say, How so? and the man shall answer, O Lord, for that Thou callest Thyself the Compassionating, the Compassionate, yet wilt Thou punish me with the Fire! And Allah (magnified be His Majesty!) shall reply, I did indeed name Myself the Compassionating, the Compassionate. Carry My servant to Paradise of My Mercy, for I am the most Merciful of the mercifuls!" (¿) "What was the origin of the use of the Basmalah?"—When Allah sent down from Heaven the Koran, they wrote, "In Thy name, O my God!" when Allah revealed the words, "Say: Call upon Allah, or

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1 Koran, ix.: this was the last chapter revealed and the only one revealed entire except verse 110.

2 Ali was despatched from Al-Madinah to Meccah by the Prophet on his own slit-eared camel to promulgate this chapter; and meeting the assembly at Al-'Akabah he also acquainted them with four things: (1) No Infidel may approach the Meccah temple; (2) naked men must no longer circuit the Ka'abah; (3) only Moslems enter Paradise; and (4) public faith must be kept.

3 Dictionaries give the word "Basmalah" (=saying Bismillah), but the common pronunciation is "Bismalah."

call upon the compassionating, what days ye pray, for hath He the most excellent names,[1]" they wrote, "In the name of Allah, the Compassionating, the Compassionate"; and, when He revealed the words, "Your God is one God, there is no god but He, the Compassionating, the Compassionate,[2]" they wrote, "In the name of Allah, the Compassionating, the Compassionate!" Now when the Koranist heard her reply, he hung down his head and said to himself, "This be a marvel of marvels! How hath this slave-girl expounded the origin of the Basmalah? But, by Allah, needs must I go about with her and haply defeat her." So he asked, "Did Allah reveal the Koran all at once or at times manifold?" She answered, "Gabriel the Faithful (on whom be the Peace!) descended with it from the Lord of the Worlds upon His Prophet Mohammed, Prince of the Apostles and Seal of the Prophets, by detached versets; bidding and forbidding, covenanting and comminating, and containing advices and instances in the course of twenty years as occasion called for it." (¿) "Which chapter was first revealed?"—According to Ibn Abbas, that entituled Congealed Blood[3]; and, according to Jábir bin Abdillah,[4] that called 'The Covered' which preceded all others.[5] (¿) "Which verset was the last revealed?"—That of Usury,[6] and it is also said, the verse, "When there cometh Allah's succour and victory.[7]"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Forty-eighth Night,

She said, It hath reached me, O auspicious King, that when the damsel told the Koranist which was the last verse he said, "Thou

1 Koran, xvii. 110, a passage revealed because the Infidels, hearing Mohammed calling upon The Compassionate, imagined that Al-Rahmán was other deity but Allah. The "names" have two grand divisions, Asmá Jalálí, the fiery or terrible attributes, and the Asmá Jamáli (airy, watery, earthy or) amiable. Together they form the Asmá al-Husna or glorious attributes, and do not include the Ism al-A'azam, the ineffable name which is known only to a few.

2 Koran, ii. 158.

3 Koran, xcvi. before noticed.

4 A man of Al-Madinah, one of the first of Mohammed's disciples.

5 Koran, lxxiv. 1, etc., supposed to have been addressed by Gabriel to Mohammed when in the cave of Hira or Jabal Núr. He returned to his wife Khadijah in sore terror at the vision of one sitting on a throne between heaven and earth, and bade her cover him up. Whereupon the Archangel descended with this text, supposed to be the first revealed. Mr. Rodwell (p. 3) renders it, "O thou enwrapped *in thy mantle!*" and makes it No. ii. after a Fatrah or silent interval of six months to three years.

6 There are several versets on this subject (chapts. ii. and xxx.).

7 Koran, cx. 1.

hast replied aright; now tell me the names of the Companions who collected the Koran, in the lifetime of the Apostle of Allah." And she answered, "They were four, Ubay ibn Ka'ab, Zayd ibn Sábit, Abú Obaydah 'Aamir bin Jarráh and Othmán bin Affán[1] (Allah accept of them one and all!)." (¿) "Who are the readers, from whom the accepted reading of the Koran is taken?"—They number four, Abdallah bin Mas'úd, Ubay bin Ka'ab, Ma'az bin Jabal and Sálim bin Abdillah. (¿) "What sayest thou of the words of the Most High, 'That which is sacrificed to stones[2]?'"—The stones are idols, which are set up and worshipped, instead of Allah the Most High, and from this we seek refuge with Allah. (¿) "What sayest thou of the words of the Most High, Thou knowest what is in my soul, and I know not what is in Thy soul[3]?"—They mean, "Thou knowest the truth of me and what is in me, and I know not what is in Thee"; and the proof of this is His words,[4] "Thou art He who wottest the hidden things"; and it is said also, "Thou knowest my essence, but I know not Thine essence." (¿) "What sayst thou of the words of the Most High, 'O true believers, forbid not yourselves the good things which Allah hath allowed you[5]?'"—My Shaykh (on whom Allah have mercy!) told me that the Companion Al-Zahhák related:—There was a people of the True-Believers who said, "We will dock our members masculine and don sack-cloth"; whereupon this verse was revealed. But Al-Kutádah declareth that it was revealed on account of sundry Companions of the Apostle of Allah, namely, Ali ibn Abí Tálib and Othmán bin Musa'ab and others, who said, "We will geld ourselves and don hair-cloth and make us monks." (¿) "What sayest thou of the words of the Most Highest, 'And Allah took Abraham for His friend[6]?'"—The friend of Allah is the needy, the poor, and (according to another saying) he is the lover, he who is detached from the world in the love of Allah Almighty and in whose attachment there is no falling away. Now when the Koranist[7] saw her pass

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1 The third Caliph; the "Writer of the Koran."

2 Koran, v. 4. Sale translates "idols." Mr. Rodwell, "On the blocks (or shafts) of stone," rude altars set by the pagan Arabs before their dwellings.

3 Koran, v. 116. The words are put into the mouth of Jesus.

4 The end of the same verse.

5 Koran, v. 89. Supposed to have been revealed when certain Moslems purposed to practise Christian asceticism, fasting, watching, abstaining from women, and sleeping on hard beds. I have said Mohammed would have "no monkery in Al-Islam," but human nature willed otherwise. Mr. Rodwell prefers, "Interdict the healthful viands."

6 Koran, iv. 124.

7 Arab. "Mukri." "Kári" is one who reads the Koran to pupils; the Mukri corrects them. "With the passage of the clouds" = without a moment's hesitation.

on in speech with the passage of the clouds and that she stayed not in reply, he rose to his feet and said, "I take Allah to witness, O Commander of the Faithful, that this damsel is more learned than I in Koranic exegesis and what pertaineth thereto." Then said she, "I will ask thee one question, which if thou answer it is well; but if thou answer not, I will strip off thy clothes." Quoth the Commander of the Faithful, "Ask on," and she enquired, "Which verset of the Koran hath in it three-and-twenty Káfs, which sixteen Míms, which an hundred and forty 'Ayns[1] and which section[2] lacketh the formula, 'To Whom belong glory and glorification and majesty[3]?'" The Koranist could not reply, and she said to him, "Put off thy clothes." So he doffed them, and she continued, "O Commander of the Faithful, the verset of the sixteen Mims is in the chapter Húd and is the saying of the Most High, 'It was said, O Noah, go down in peace from Us, and blessing upon thee[4]!' That of the three-and-twenty Kafs is the verse called of the Faith, in the chapter of The Cow; that of the hundred and forty Ayns is in the chapter of the Al-A'aráf,[5] where the Lord saith, 'And Moses chose seventy men of his tribe to attend our appointed time[6]; to each man a pair of eyes.[7]' And the lesson which lacketh the formula, 'To Whom be glory and glorification,' is that which comprises the chapters, The Hour draweth nigh and the Moon shall be cloven in twain[8]; The Compassionate

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1 The twenty-first, twenty-fourth, and eighteenth Arabic letters.

2 Arab. "Hizb." The Koran is divided into sixty portions, answering to "Lessons" for convenience of public worship.

3 Arab. 'Jalálah"=saying Jalla Jalálu-hu=magnified be His Majesty! or glorified be His Glory.

4 Koran, xi. 50.

5 The partition wall between Heaven and Hell which others call Al-'Urf (in the sing. from the verb meaning he separated or parted). The Jews borrowed from the Guebres the idea of a partition between Heaven and Hell, and made it so thin that the blessed and damned can speak together. There is much dispute about the population of Al-A'aráf, the general idea being that they are men who do not deserve reward in Heaven or punishment in Hell But it is not a "Purgatory" or place of expiating sins.

6 Koran, vii. 154.

7 A play on the word ayn, which means "eye" or the eighteenth letter which in olden times had the form of a circle.

8 From misreading these words comes the absurd popular belief of the moon passing up and down Mohammed's sleeves George B Airy (The Athenæum, Nov. 29, 1884) justly objects to Sale's translation, "The hour of *judgment* approacheth," and translates "The moon hath been dichotomised," a well-known astronomical term, when the light portion of the moon is defined in a straight line: in other words, when it is really a half-moon at the first and third quarters of each lunation. Others understand, the moon shall be split on the Last Day, the preterite for the future in prophetic style. "Koran Moslems," of course, understand it literally.

and The Event.[1]" Thereupon the professor departed in confusion. ——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Forty-ninth Night,

She said, It hath reached me, O auspicious King, that when the damsel defeated the Koranist and took off his clothes and sent him away confused, then came forward the skilled physician and said to her, "We are free of theology and come now to physiology. Tell me, therefore, how is man made; how many veins, bones and vertebræ are there in his body; which is the first and chief vein, and why Adam was named Adam?" She replied, "Adam was called Adam because of his *udmah*, that is, the wheaten colour of his complexion and also (it is said) because he was created of the *adim* of the earth, that is to say, of the surface-soil. His breast was made of the earth of the Ka'abah, his head of earth from the East, and his legs of earth from the West. There were created for him seven doors in his head, viz., the eyes, the ears, the nostrils and the mouth, and two passages, before and behind. The eyes were made the seat of the sight-sense, the ears the seat of the hearing-sense, the nostrils the seat of the smell-sense, the mouth the seat of the taste-sense, and the tongue to utter what is in the heart of man. Now Adam was made of a compound of the four elements, which be water, earth, fire and air. The yellow bile is the humour of fire, being hot-dry; the black bile that of the earth, being cold-dry; the phlegm that of water, being cold-moist, and the blood that of air, being hot-moist.[2] There were made in man three hundred and sixty veins, two hundred and forty-nine bones, and three souls[3] or spirits, the animal, the rational and the natural, to each of which is allotted its proper function. Moreover, Allah made him a heart and spleen and lungs and six intestines and a liver and two kidneys and buttocks and brain and bones and skin and five senses: hearing, seeing, smell, taste, touch. The heart He set on the left side of the breast and made the stomach the guide and governor thereof. He appointed the lungs for a fan to the heart and stablished the liver on the right side, opposite

1 Chapters liv., lv., and lvi.

2 These well-known "Humours of Hippocrates," which reappear in the form of temperaments of European phrenology, are still the base of Eastern therapeutics.

3 The doctrine of the three souls will be intelligible to Spiritualists.

thereto. Moreover, He made, besides this, the diaphragm and the viscera and set up the bones of the breast and latticed them with the ribs." (¿) "How many ventricles are there in a man's head?"—Three, which contain five faculties, styled the intrinsic senses, to wit, common sense, imagination, the thinking faculty, perception, and memory. (¿) "Describe to me the configuration of the bones."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Fiftieth Night,

She said, It hath reached me, O auspicious King, that when the physicist said to her, "Describe to me the configuration of the bones," she replied, "Man's frame consists of two hundred and forty bones, which are divided into three parts, the head, the trunk and the extremities. The head is divided into calvarium and face. The skull is constructed of eight bones, and to it are attached the four osselets of the ear. The face is furnished with an upper jaw of eleven bones and a lower jaw of one; and to these are added the teeth two-and-thirty in number, and the os hyoïdes.[1] The trunk is divided into spinal column, breast and basin. The spinal column is made up of four-and-twenty bones, called Fikár or vertebræ; the breast, of the breastbone and the ribs, which are four-and-twenty in number, twelve on each side; and the basin of the hips, the sacrum[2] and the os coccygis. The extremities are divided into upper and lower, arms and legs. The arms are again divided firstly into shoulder, comprising shoulder blades and collar bone; secondly into the upper arm which is one bone; thirdly into fore-arm, composed of two bones, the radius and the ulna, and fourthly into the hand, consisting of the wrist, the metacarpus of five and the fingers, which number five, of three bones each, called the phalanges, except the thumb, which hath but two. The lower extremities are divided, firstly into thigh, which is one bone; secondly into leg, composed of three bones, the tibia, the fibula and the patella, and thirdly into the foot, divided, like the hand, into tarsus, metatarsus and toes; and is composed of seven bones, ranged in two rows, two in one and five in the other; and the metatarsus is com-

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1 Arab. "Al-lámi" = the l-shaped, curved, forked.

2 Arab. "Usus," our os sacrum, because, being incorruptible, the body will be built up thereon for Resurrection-time. It is the Heb. "Uz," whence older scholars derived *os*. Sale (sect. iv.) called it "El Ajb, os coccygis or rump-bone."

posed of five bones and the toes number five, each of three phalanges except the big toe which hath only two." (¿) "Which is the root of the veins?"—The aorta, from which they ramify, and they are many, none knoweth the tale of them save He who created them; but I repeat, it is said that they number three hundred and sixty.[1] Moreover, Allah hath appointed the tongue as interpreter for the thought, the eyes to serve as lanterns, the nostrils to smell with, and the hands for prehensors. The liver is the seat of pity, the spleen of laughter[2] and the kidneys of craft; the lungs are ventilators, the stomach the store-house, and the heart the prop and pillar of the body. When the heart is sound, the whole body is sound, and when the heart is corrupt, the whole body is corrupt. (¿) "What are the outward signs and symptoms evidencing disease in the members of the body, both external and internal?"—A physician, who is a man of understanding, looketh into the state of the body and is guided by the feel of the hands,[3] according as they are firm or flabby, hot or cool, moist or dry. Internal disorders are also indicated by external symptoms, such as yellowness of the white of the eyes, which denoteth jaundice, and bending of the back, which denoteth disease of the lungs.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Fifty-first Night,

She said, It hath reached me, O auspicious King, that when the damsel had described to the doctor the outer signs and symptoms quoth he, "Thou hast replied aright! now what are the internal symptoms of disease?"—The science of the diagnosis of disease by internal symptoms is founded upon six canons, (1) the patient's actions; (2) what is evacuated from his body; (3) the nature of the pain and (4) the site thereof; (5) swelling and (6) the effluvia given off his person. (¿) "How cometh hurt to the head?"—By the ingestion of food upon food, before the

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1 Arab physiologists had difficulties in procuring "subjects"; and usually practised dissection on the simiads. Their illustrated books are droll; the figures have been copied and recopied till they have lost all resemblance to the originals.

2 The liver and spleen are held to be congealed blood. Hence the couplet:—

> We are allowed two carrions (*i.e.* with throats uncut) and two bloods,
> The fish and the locust, the liver and the spleen.

(Pilgrimage, iii. 92.)

3 This is perfectly true and yet little known to the general.

first be digested, and by fullness upon fullness; this it is that wasteth peoples. He who would live long, let him be early with the morning meal and not late with the evening meal; let him be sparing of commerce with women and chary of such depletory measures as cupping and blood-letting; and let him make of his belly three parts, one for food, one for drink, and the third for air; for that a man's intestines are eighteen spans in length, and it befitteth that he appoint six for meat, six for drink, and six for breath. If he walk, let him go gently; it will be wholesomer for him and better for his body, and more in accordance with the saying of the Almighty, "Walk not proudly on the earth.[1]" (¿) "What are the symptoms of yellow bile and what is to be feared therefrom?"—The symptoms are sallow complexion and bitter taste in the mouth with dryness; failure of the appetite, venereal and other, and rapid pulse; and the patient hath to fear high fever and delirium, and eruptions and jaundice, and tumour and ulcers of the bowels and excessive thirst. (¿) "What are the symptoms of black bile, and what hath the patient to fear from it, an it get the mastery of the body?"—The symptoms are false appetite and great mental disquiet and cark and care; and it behoveth that it be evacuated, else it will generate melancholia[2] and leprosy and cancer, and disease of the spleen and ulceration of the bowels. (¿) "Into how many branches is the art of medicine divided?"—Into two: the art of diagnosing diseases and that of restoring the diseased body in health. (¿) "When is the drinking of medicine more efficacious than otherwhen?"—When the sap runs in the wood and the grape thickens in the cluster and the two auspicious planets, Jupiter and Venus, are in the ascendant; then setteth in the proper season for drinking of drugs and doing away of disease. (¿) "What time is it, when, if a man drink water from a new vessel, the drink is sweeter and lighter or more digestible to him than at another time, and there ascendeth to him a

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1 Koran, xvii. 39

2 Arab. "Al-malikhulíya," proving that the Greeks then pronounced the penultimate vowel according to the acute accent—ía; not as we slur it over. In old Hebrew we have the transliteration of four Greek words; in the languages of Hindostan many scores including names of places; and in Latin and Arabic as many hundreds. By a scholar-like comparison of these remains we should find little difficulty in establishing the true Greek pronunciation since the days of Alexander the Great; and we shall prove that it was pronounced according to accent, and emphatically *not* quantity. In the next century I presume English boys will be taught to pronounce Greek as the Greeks do.

pleasant fragrance and a penetrating?"—When he waiteth awhile after eating, as quoth the poet :—

Drink not upon thy food in haste but wait awhile : * Else thou with halter shalt thy frame to sickness lead :
And patient bear a little thirst from food, then drink ; * And thus, O brother, haply thou shalt win thy need.

(¿) "What food is that giveth not rise to ailments?"—That which is not eaten but after hunger, and when it is eaten, the ribs are not filled with it, even as saith Jálínús or Galen the physician, "Whoso will take in food, let him go slowly and he shall not go wrongly." And to conclude with his saying (on whom be blessing and the Peace!), The stomach is the house of disease, and diet is the head of healing; for the origin of all sickness is indigestion, that is to say, corruption of the meat" ——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Fifty-second Night,

She continued, It hath reached me, O auspicious King, that when the damsel said to the doctor, "The stomach is the house of disease, and diet is the head of healing; for the origin of all sickness is indigestion, that is to say, corruption of the meat in the stomach"; he rejoined, "Thou hast replied aright! what sayest thou of the Hammam?"—Let not the full man enter it. Quoth the Prophet, "The bath is the blessing of the house, for that it cleanseth the body and calleth to mind the Fire." (¿) "What Hammams are best for bathing in?"—Those whose waters are sweet and whose space is ample and which are kept well aired; their atmosphere representing the four seasons—autumn and summer and winter and spring. (¿) "What kind of food is the most profitable?"—That which women make and which hath not cost overmuch trouble and which is readily digested. The most excellent of food is brewis[1] or bread sopped in broth; according to the saying of the Prophet, "Brewis excelleth other food, even as Ayishah excelleth other women." (¿) "What kind of kitchen or seasoning is most profitable?"—"Flesh meat" (quoth the Prophet) "is the most excellent of kitchen; for that it is the delight of this world and of the next world." (¿) "What kind of

1 Arab. Saridah (Tharídah), also called "ghaut"=crumbled bread and hashed meat in broth; or bread, milk and meat. The Saridah of Ghassán, cooked with eggs and marrow, was held a dainty dish; hence the Prophet's dictum.

meat is the most profitable?"—Mutton; but jerked meat is to be avoided, for there is no profit in it. (¿) "What of fruits?"—Eat them in their prime and quit them when their season is past. (¿) "What sayest thou of drinking water?"—Drink it not in large quantities nor swallow it by gulps, or it will give thee head-ache and cause divers kinds of harm; neither drink it immediately after leaving the Hammam nor after carnal copulation or eating (except it be after the lapse of fifteen minutes for a young man and forty for an old man), nor after waking from sleep. (¿) "What of drinking fermented liquors?"—Doth not the prohibition suffice thee in the Book of Almighty Allah, where He saith, "Verily, wine and lots and images, and the divining arrows, are an abomination of Satan's work; therefore avoid them that ye may prosper[1]"? And again, "They will ask thee concerning wine and lots; Answer, 'In both there is great sin and also some things of use unto men; but their sinfulness is greater than their use.[2]'" Hence quoth the poet:—

O bibber of liquor, art not ashamed * To drink what Allah forbade thee drain?
Put it far from thee and approach it not; * It holds what Allah forbade as bane.

And quoth another to the same purport:—

I drank the sin till my reason fled: * Ill drink that reason to loss misled!

As for the advantages that be therein, it disperseth stone and gravel from the kidneys and strengtheneth the viscera and banisheth care, and moveth to generosity and preserveth health and digestion; it conserveth the body, expelleth disease from the joints, purifieth the frame of corrupt humours, engendereth cheerfulness, gladdeneth the heart of man and keepeth up the natural heat; it contracteth the bladder, enforceth the liver, and removeth

1 Koran, v. 92. "Lots" = games of chance and "images" = statues.

2 Koran, ii. 216. The word "Maysar" which I have rendered "gambling" or "gaming" (for such is the modern application of the word), originally meant what St. Jerome calls Βελομαντία and explains thereby the verse (Ezek. xxi. 22), "The King held in his hand the *lot* of Jerusalem," *i.e.* the arrow whereon the city-name was written. The Arabs use it for casting lots with ten azlam or headless arrows (for dice), three being blanks and the rest notched from one to seven. They were thrown by a "Zárib" or punter, and the stake was generally a camel. Amongst so excitable a people as the Arabs, this game caused quarrels and bloodshed, hence its prohibition; and the theologians, who everywhere and at all times delight in burdening human nature, have extended the command, which is rather admonitory than prohibitive to all games of chance. Tarafah is supposed to allude to this practice in his Mu'allakah.

obstructions, reddeneth the cheeks, cleareth away maggots from the brain and deferreth grey hairs. In short, had not Allah (to Whom be honour and glory!) forbidden it,[1] there were not on the face of the earth aught fit to stand in its stead. As for gambling by lots, it is a game of hazard such as diceing, not of skill. (¿) "What wine is best?"—That which is pressed from white grapes and kept eighty days or more after fermentation; it resembleth not water and indeed there is nothing on the surface of the earth like unto it. (¿) "What sayest thou of cupping?"—It is for him who is over full of blood and who hath no defect therein; and whoso would be cupped, let it be during the wane of the moon, on a day without cloud, wind, or rain, and on the seventeenth of the month. If it fall on a Tuesday, it will be the more efficacious, and nothing is more salutary for the brain and eyes and for clearing the intellect than cupping.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Fifty-third Night,

She said, It hath reached me, O auspicious King, that when the damsel enumerated the benefits of cupping, quoth the doctor, "What is the best time for cupping?"—One should be cupped 'on the spittle,' that is, in the morning before eating, for this fortifieth the wit and the memory. It is reported of the Prophet that, when anyone complained to him of a pain in the head or legs he would bid him be cupped, and after cupping not eat salt food fasting, for it engendereth scurvy; neither eat sour things as curded milk[2] immediately after cupping. (¿) "When is cupping to be avoided?"—On Sabbaths or Saturdays and Wednesdays, and let him who is cupped on these days blame none but himself. Moreover, one should not be cupped in very hot weather nor in very cold weather; and the best season for cupping is springtide. Quoth the doctor, "Now tell me of carnal copulation." Hereupon Tawaddud hung her head, for shame and confusion before the Caliph's Majesty; then said, "By Allah, O Commander of the Faithful, it is not that I am at fault, but that I am ashamed; though, indeed, the answer is on the edge of my tongue." Said the Caliph,

1 Liberal Moslems observe that the Koranic prohibition is not absolute, with threat of Hell for infraction. Yet Mohammed doubtless forbade all inebriatives and the occasion of his so doing is well known (Pilgrimage, ii. 322).
2 I have noticed this soured milk in Pilgrimage, i. 362.

"Speak, O damsel"; whereupon said she, "Copulation hath in it many and exceeding virtues and praiseworthy qualities, amongst which are, that it lighteneth a body full of black bile and calmeth the heat of love and induceth affection and dilateth the heart and dispelleth the sadness of solitude; and the excess of it is more harmful in summer and autumn than in spring and winter." (¿) "What are its good effects?"—It banisheth trouble and disquiet, calmeth love and wrath and is good for ulcers, especially in a cold and dry humour; on the other hand, excess of it weakeneth the sight and engendereth pains in the legs and head and back: and beware, beware of carnal connection with old women, for they are deadly. Quoth the Imam Ali[1] (whose face Allah honour!), "Four things kill and ruin the body: entering the Hammam on a full stomach; eating salt food; copulation on a plethora of blood, and lying with an ailing woman; for she will weaken thy strength and infect thy frame with sickness; and an old woman is deadly poison." And quoth one of them, "Beware of taking an old woman to wife, though she be richer in hoards than Kárún.[2]" (¿) "What is the best copulation?"—If the woman be tender of years, comely of shape, fair of face, swelling of breast and of noble race, she will add to thee strength and health of body; and let her be even as saith a certain poet describing her:—

Seeing thy looks wots she what thou desir'st, * By inspiration; wants nor word nor sign;
And, when thou dost behold her rarest grace, * The charms of every garden canst decline.

(¿) "At what time is copulation good?"—If by night, after food digested; and if by day, after the morning meal. (¿) "What are the most excellent fruits?"—Pomegranate and citron. (¿) "Which is the most excellent of vegetables?"—Endive.[3] (¿) "Which of sweet-scented flowers?"—Rose and Violet. (¿) "How is the seed of man secreted?"—There is in man a vein which feedeth all the other veins. Now water is collected from the three hundred and sixty veins and in the form of red blood, entereth the left testicle, where it is decocted, by the heat of temperament inherent

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1 She does not say the "Caliph" or successor of his uncle Mohammed.

2 The Jewish Korah (Numbers xvi.) fabled by the Koran (xxviii. 76), following a Talmudic tradition, to have been a man of immense wealth. The notion that lying with an old woman is unwholesome dates from great antiquity.

3 Arab. "Hindibá" (=endubium): the modern term is Shakuriyah=chicorée. I believe it to be very hurtful to the eyes.

in the son of Adam, into a thick, white liquid, whose odour is as that of the palm-spathe. (¿) "What is that which, when confined and shut out from the air liveth, and when let out to smell the air dieth?"—The fish. (¿) "What serpent layeth eggs?"—The Su'ban or dragon.[1] With this the physician waxed weary with much questioning, and held his peace, when Tawaddud said to the Caliph, "O Commander of the Faithful, he hath questioned me till he is tired out and now I will ask him one question, which if he answer not I will take his clothes as lawful prize,"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Fifty-fourth Night,

She continued, It hath reached me, O auspicious King, that when the damsel said to the Commander of the Faithful, "Verily he hath questioned me till he is tired out, and now I will ask him one question, which if he answer not I will take his clothes as lawful prize," the Caliph cried, "Ask on." So quoth she to the physician, "What is that thing which resembleth the earth in roundness, whose resting-place and whose spine are hidden from men's eyes; little of price and estimation; narrow of chest and shackled as to throat though it be nor runaway slave nor pestilent thief; thrust through and through, though not in fray, and wounded, though not in fight: time eateth its vigour and water wasteth it away; now it is beaten without blemish, and then made to serve without stint; united after separation; submissive, but not to him who caresseth it; pregnant without child in belly; drooping, yet not leaning on its side; becoming dirty yet purifying itself; cleaving to its fere, yet changing; copulating without a yard, wrestling without arms; resting and taking its ease; bitten, yet not crying out: now more complaisant than a cup-companion and then more troublesome than summer-heat; leaving its mate by night and embracing her by day, and having its abode in the corners of the mansions of the noble?" The physician was silent awhile in perplexity and his colour changed and he bowed his head and made no reply; whereupon she said to him, "Ho, sir doctor, speak or doff thy dress." At this, he rose and said, "O Commander of the Faithful, bear witness against me that this damsel is more learned than I in

1 Dictionaries render the word by "dragon, cockatrice." The Badawin apply it to a variety of serpents mostly large and all considered venomous.

medicine and what else, and that I cannot cope with her." And he put off his clothes and fled forth. Quoth the Caliph to Tawaddud, "Ree us thy riddle," and she replied, "O Commander of the Faithful, it is the button and the button-loop.[1]"—Then she undertook the astronomers and said, "Let him of you who is an astronomer rise and come forward." So the astronomer advanced and sat down before her; and when she saw him she laughed, and said, "Art thou the astronomer, the mathematician, the scribe?" "Yes," answered he. Quoth she, "Ask of what thou wilt; success resteth with Allah." So he said, "Tell me of the sun and its rising and setting?" And she replied:—"Know that the sun riseth from the shadows in the Eastern hemisphere and setteth in the shadows of the Western, and each hemisphere compriseth one hundred and eighty degrees. Quoth Allah Almighty, 'I swear by the Lord of the East and of the West.[2]' And again, 'He it is who hath ordained the sun to shine by day and the moon for a light by night; and hath appointed her station that ye might know the number of years and the computation of time.[3]' The moon is Sultan of the night and the sun Sultan of the day, and they vie with each other in their courses and follow without overtaking each other. Quoth Almighty Allah, 'It is not expedient that the sun overtake the moon in her course; neither doth the night outstrip the day, but each of these luminaries moveth in a peculiar orbit.[4]'" (*Q.*) "When the day cometh, what becometh of the night; and what of the day, when the night cometh?"—"He causeth the night to enter in upon the day, and He causeth the day to enter in upon the night.[5]" (*Q.*) "Enumerate to me the mansions of the moon[6]?"—They number eight-and-twenty, to

1 Arab. "Zarr wa 'urwah," lit. = handle. The button-hole, I have said, is a modern invention; Urwah is also applied to the loop-shaped handle of the water-skin, for attachment of the Allákah or suspensory thong.

2 Koran, lxx. 40; see also the chapter following, v. 16.

3 Koran, x. 5; the "her" refers to the sun.

4 Koran, xxxvi. 40.

5 Koran, xxii. 60.

6 Arab. "Manázil": these are the Hindu Nakshatra; extensively used in meteorology even by Europeans unconsciously; thus they will speak of the Elephantina-storm without knowing anything of the lunar mansion so called. The names in the text are successively Sharatán = two horns of the Ram; (2) the Ram's belly; (3) the Pleiads; (4) Aldebaran; (5) three stars in Orion's head; (6) ditto in Orion's shoulder; (7) two stars above the Twins; (8) Lion's nose and first summer station; (9) Lion's eye; (10) Lion's forehead; (11) Lion's mane; (12) Lion's heart; (13) the Dog, two stars in Virgo; (14) Spica Virginis; (15) ϕ, ι and κ in foot of Virgo; (16) horns of Scorpio; (17) the Crown; (18) heart of Scorpio; (19) tail of Scorpio; (20) stars in Pegasus; (21) where no constellation appears; (22) the Slaughterer's luck; (23) Glutton's luck; (24) Luck of Lucks, stars in Aquarius; (25) Luck of Tents, stars in Aquarius; (26) the fore-lip or spout of Urn; (27) hind lip of Urn; and (28) in navel of Fish's belly (Batn al-Hút); of these 28 to each of the four seasons 7 are alloted.

wit, Sharatán, Butayn, Surayá, Dabarán, Hak'ah, Han'ah, Zirá'a, Nasrah, Tarf, Jabhah, Zubrah, Sarfah, 'Awwá, Simák, Ghafar, Zubání, Iklíl, Kalb, Shaulah, Na'am, Baldah, Sa'ad al-Zábih, Sa'ad al-Bul'a, Sa'ad al-Su'úd, Sa'ad al-Akhbiyah, Fargh the Former and Fargh the Latter; and Risháa. They are disposed in the order of the letters of the Abjad-hawwaz or older alphabet,[1] according to their numerical power, and in them are secret virtues which none knoweth save Allah (extolled and exalted be He!) and the stablished in science. Thy are divided among the twelve Signs of the Zodiac, two mansions and a third of a mansion to each Sign. Thus Sharatan, Butayn and one-third of Suráyá, belong to Aries, the other two-thirds of Suráyá, Dabarán and two-thirds of Hak'ah to Taurus, the other third of Hak'ah, Han'ah and Zirá'a to Gemini; Nasrah, Tarf and a third of Jabhah to Cancer, the other two-thirds of Jabhah, Zubrah and two-thirds of Sarfah to Leo; the other third of Sarfah, 'Awwá and Simak to Virgo; Ghafar, Zubáni and one-third of Iklíl to Libra; the other two-thirds of Iklil, Kalb and two-thirds of Shaulah to Scorpio; the other third of Shaulah, Na'áim and Baldah to Sagittarius; Sa'ad al-Zábih, Sa'ad al-Bul'a and one-third of Sa'ad al-Su'ud to Capricorn, the other two-thirds of Sa'ad al-Su'úd, Sa'ad al-Akhbiyah and two-thirds of Fargh the Former to Aquarius, the other third of Fargh the Former, Fargh the Latter, and Risháa to Pisces.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Fifty-fifth Night,

She said, It hath reached me, O auspicious King, that when the damsel enumerated the Mansions and distributed them into their Signs, the astronomer said, "Thou hast replied aright; now tell me of the planets and their natures, also of their sojourn in the Zodiacal Signs, their aspects, auspicious and sinister, their houses, ascendants and descendants." She answered, "The sitting is narrow for so large a matter, but I will say as much as I can. Now the planets number seven; which are, the Sun, the Moon, Mercury, Venus, Mars, Jupiter, Saturn. The Sun, hot-dry, sinister in conjunction, favourable in opposition, abideth thirty days in each Sign. The Moon, cold-moist and favourable

1 The Hebrew absey, still used by Moslems in chronograms. For mnemonic purposes the 28 letters are distributed into eight words, of which the first and second are Abjad and Hawwaz. The last six letters in two words (Thakhiz and Zuzigh) are Arabian, unknown to the Jews and not found in Syriac.

of aspect, tarrieth in each Sign two days and a third of another day. Mercury is of a mixed nature, favourable in conjunction with the favourable, and sinister in conjunction with the sinister aspects, and abideth in each sign seventeen days and a half day. Venus, temperate and favourable, abideth in each sign five-and-twenty days. Mars is sinister and woneth in each sign ten months. Jupiter is auspicious and abideth in each sign a year. Saturn, cold-dry and sinister, tarrieth in each sign thirty months. The house of the Sun is Leo, her ascendant is Aries, and her descendant Aquarius. The Moon's house is Cancer, his ascendant Taurus, his descendant Scorpio, and his sinister aspect Capricorn. Saturn's house is Capricorn-Aquarius, his ascendant Libra, his descendant Aries, and his sinister aspects Cancer and Leo. Jupiter's house is Pisces-Sagittarius, his ascendant Cancer, his descendant Capricorn, and his sinister aspects Gemini and Leo. Venus's house is Taurus, her ascendant Pisces, her descendant Libra, and her sinister aspects Aries and Scorpio. Mercury's house is Gemini-Virgo, his ascendant Virgo, his descendant Pisces, and his sinister aspect Taurus. Mars's house is Aries-Scorpio, his ascendant Capricorn, his descendant Cancer, and his sinister aspect Libra." Now when the astronomer saw her acuteness and comprehensive learning and heard her fair answers, he bethought him for a sleight to confound her before the Commander of the Faithful, and said to her, "O damsel, tell me, will rain fall this month?" At this she bowed her head and pondered so long that the Caliph thought her at a loss for an answer, and the astronomer said to her, "Why dost thou not speak?" Quoth she, "I will not speak except the Commander of the Faithful give me leave." So the Caliph laughed and said, "How so?" Cried she, "I would have thee give me a sword, that I may strike off his head, for he is an Infidel, an Agnostic, an Atheist.[1]" At this, loud laughed the Caliph, and those about him laughed, and she continued, "O astronomer, there are five things that none knoweth save Allah Almighty"; and she repeated the verset; "Aye! Allah!—with Him is the knowledge of the hour and He causeth the rain to descend at His own appointed time—and

1 Arab. "Zindík"; properly, one who believes in two gods (the old Persian dualism); in books an atheist, *i.e.* one who does not believe in a god or gods; and, popularly, a freethinker who denies the existence of a Supreme Being, rejects revelation for the laws of Nature imprinted on the heart of man and for humanity in its widest sense. Hence he is accused of permitting incestuous marriages and other abominations. We should now call him (for want of something better) an Agnostic.

He knoweth what is in the wombs of females—but no soul knoweth what it shall have gotten on the morrow; neither wotteth any soul in what land it shall die: Verily, Allah is knowing, informed of all.[1]" Quoth the astronomer, "Thou hast said well, and I, by Allah, thought only to try thee." Rejoined she, "Know that the almanac-makers have certain signs and tokens, referring to the planets and constellations relative to the coming in of the year; and folk have learned something by experience." (¿) "What be that?"—Each day hath a planet that ruleth it: so if the first day in the year fall on First Day (Sunday) that day is the Sun's and this portendeth (though Allah alone is All-knowing!) oppression of kings and sultans and governors and much miasma and lack of rain; and that people will be in great tumult and the grain-crop will be good, except lentils, which will perish, and the vines will rot and flax will be dear and wheat cheap from the beginning of Túbah to the end of Barmahát.[2] And, in this year there will be much fighting among kings, and there shall be great plenty of good in this year, but Allah is All-knowing! (¿) "What if the first day fall on Second Day (Monday)?"—That day belongeth to the Moon and portendeth righteousness in administrators and officials; and that it will be a year of much rain, and grain-crops will be good, but linseed will decay and wheat will be cheap in the month Kiyáhk[3]; also the plague will rage and the sheep and goats will die, grapes will be plentiful, and honey scarce and cotton cheap; and Allah is omniscient!——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Fifty-sixth Night,

She said, It hath reached me, O auspicious King, that when the damsel ended her notice of Second Day the astronomer said to her, "Now tell me what will occur if New Year's Day fall on Third

1 Koran, xxxi. 34. The words may still be applied to meteorologists, especially of the scientific school. Even the experienced (as the followers of the late Mathieu de la Drôme) reckon far more failures than successes. The passage enumerates five things known only to Allah; Judgment-day, rain, sex of child in womb, what shall happen to-morrow, and where a man shall die.

2 The fifth and seventh months (January and March) of the Coptic year, which, being solar, is still used by Arab and Egyptian meteorologists. Much information thereon will be found in the "Egyptian Calendar" by Mr. Mitchell, Alexandria, 1876. It bears the appropriate motto, "Anni certus modus apud solos semper Ægyptios fuit." (Macrobius). See also Lane M.E., chapt. ix.

3 Vulg. Kiyák; the fourth month, beginning 9th—10th December. The first month is Tút, commencing 10th—11th September.

Day (Tuesday)?" She replied, That is Mars' day, and portendeth death of great men and much destruction and deluge of blood and dearness of grain; lack of rain and scarcity of fish, which will anon be in excess and anon fail. Lentils and honey in this year will be cheap and linseed dear, and only barley will thrive, to the exception of all other cereals: great will be the fighting among kings and death will be in the blood and there will be much mortality among asses. (¿) "What if it fall on Fourth Day?" —That is Mercury's day, and portendeth great tumult among the folk and much enmity and, though rains be moderate, rotting of some of the green crops; also that there will be sore mortality among cattle and young children, and much fighting by sea; that wheat will be dear from Barmúdah to Misra[1] and other grains cheap; thunder and lightning will abound and honey will be dear, palm-trees will thrive and bear abundantly, and flax and cotton will be plentiful, while radishes and onions will be dear; but Allah is All-knowing! (¿) "What if it fall on Fifth Day?"—That is Jupiter's day, and portendeth equity in Wazirs and righteousness in Kazis and Fakirs and the Ministers of religion; and that good will be plentiful: rains and fruit and trees and grain will abound, and flax, cotton, honey, grapes and fish be cheap; and Allah is Omniscient! (¿) "What if it fall on Meeting Day or Friday?"—That day appertaineth to Venus, and portendeth oppression in the chiefs of the Jinn and talk of forgery and back-biting; there will be much dew; the autumn crops will be good in the land and there will be cheapness in one town and not in another: ungraciousness will be rife by land and sea; linseed will be dear, also wheat, in Hátúr, but cheap in Amshír; honey will be dear and grapes and water-melons will rot; and Allah is Omniscient! (¿) "What if it fall on the Sabbath (Saturday)?"—That is Saturn's day, and portendeth the preferment of slaves and Greeks and those in whom there is no good, neither in their neighbourhood; there will be great drought and dearth; clouds will abound and death will be rife among the sons of Adam, and woe to the people of Egypt and Syria from the oppression of the Sultan and failure of blessing upon the green crops and rotting of grain; and Allah is All-knowing[2]!" Now with this the astronomer hung his head very

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1 The 8th and 12th months, partly corresponding with April and August; Hátúr is the 3rd (November) and Amshír the 6th (February).

2 Moslems have been compelled to adopt infidel names for the months because Mohammed's Koranic rejection of Nasy or intercalation makes their lunar months describe the whole circle of the seasons in a cycle of about thirty-three and a half years. Yet they have retained the terms which contain

low, and she said to him, "O astronomer, I will ask thee one question, which if thou answer not, I will take thy clothes." "Ask," replied he. Quoth she, "Where is Saturn's dwelling-place?" and he answered, "In the seventh heaven." (¿) "And that of Jupiter?"—In the sixth heaven. (¿) "And that of Mars?"—In the fifth heaven. (¿) "And that of the Sun?"—In the fourth heaven. (¿) "And that of Venus?"—In the third heaven. (¿) "And that of Mercury?"—In the second heaven. (¿) "And that of the Moon?"—In the first heaven. Quoth she, "Well answered; but I have one more question to ask thee"; and quoth he, "Ask!" Accordingly she said, "Now tell me concerning the stars, into how many parts are they divided." But he was silent and answered nothing; and she cried to him, "Put off thy clothes." So he doffed them and she took them; after which the Caliph said to her, "Tell us the answer to thy question." She replied:—O Commander of the Faithful, the stars are divided into three parts, whereof one-third is hung in the sky of the earth,[1] as it were lamps, to give light to the earth, and a part is used to shoot the demons withal, when they draw near by stealth to listen to the talk in heaven. Quoth Allah Almighty, 'Verily, we have dight the sky of the earth with the adornment of the stars; and have appointed them for projectiles against every rebellious Satan.[2]' And the third part is hung in air to illuminate the seas and give light to what is therein. Quoth the astronomer, "I have one more question to ask, which if she answer I will avow myself beaten." "Say on," answered she.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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the original motive of the denomination. The first month is Muharram, the "Holy," because war was forbidden; it was also known as Safar No. 1. The second Safar = "Emptiness," because during the heats citizens left the towns and retired to Táif and other cool sites. Rabí'a (first and second) alluded to the spring pasturages; Jumádá (first and second) to the "hardening" of the dry ground, and, according to some, to the solidification, freezing, of the water in the highlands. Rajab (No. 7) = "worshipping," especially by sacrifice, is also known as Al-Asamm the deaf; because being sacred, the rattle of arms was unheard. Sha'abán = "collecting," dispersing, ruining, because the tribal wars recommenced: Ramazan (intensely hot) has been explained, and Shawwál (No. 10) derives from Shaul (elevating) when the he-camels raise their tails in rut. Zú'l-Ka'adah, the sedentary, is the rest time of the year, when fighting is forbidden, and Zu'l-Hijjah explains itself as the pilgrimage-month.

1 The lowest of the seven.

2 Koran, xxxvii. 5.

Now when it was the Four Hundred and Fifty-seventh Night,

She continued, It hath reached me, O auspicious King, that the astronomer said, "Now tell me what four contraries are based upon other four contraries?" Replied she, "The four qualities of Caloric and Frigoric, Humidity and Siccity; for of heat Allah created fire, whose nature is hot-dry; of dryness, earth, which is cold-dry; of cold, water which is cold-wet; of moisture, air, which is hot-wet. Moreover, He created twelve Signs of the Zodiac, Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces; and appointed them of the four humours; three fiery, Aries, Leo, and Sagittarius; three earthy, Taurus, Virgo, and Capricorn; three airy, Gemini, Libra, and Aquarius; and three watery, Cancer, Scorpio and Pisces." Hereupon the astronomer rose, and saying, "Bear witness against me that she is more learned than I," away he went beaten. Then quoth the Caliph, "Where is the philosopher[1]?" at which one rose hastily and came forward and said to Tawaddud, "What is Time, and what be its limits and its days, and what things bringeth it?" Replied she, "Time is a term applied to the hours of the night and day, which are but the measures of the courses of the sun and moon in their several heavens, even as Allah Almighty telleth us when He saith, 'A sign to them also is the Night, from which we strip off the day, and lo! they are plunged in darkness, and the Sun runneth to her place of rest; this is the ordinance of the Sublime, the All-knowing.[2]'" (¿) "How cometh unbelief to the son of Adam?"—It is reported of the Apostle (whom Allah bless and preserve!) that he said, "Unbelief in a man runneth as the blood runneth in his veins, when he revileth the world and Time, and night and the Hour." And again, "Let none of you revile Time, for Time is God; neither revile the world, for she saith, May Allah not aid him who revileth me! neither revile the hour, for 'The Hour is surely coming, there is no doubt thereof[3]'; neither revile the earth, for it is a portent, according to the saying

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1 Arab. "Faylasúf," an evident corruption from the Greek. Amongst the vulgar it denotes a sceptic, an atheist; much the same as a "Frammásun" or Freemason. The curious reader will consult the Dabistan, vol. iii. chapt. xi. p. 138 *et seq.* "On the Religion of the Wise" (philosophi), and Lord Beaconsfield's theft from Shaftesbury.

2 Koran, xxxvi. 37-38.

3 Koran, xxii. 7. The Hour, *i.e.* of Judgment.

of the Most High, 'Out of the ground have we created you, and into the same will we cause you to return, and we will bring you forth yet thence another time.[1]'" (¿) "What are the five that ate and drank, yet came not out of loins nor womb?"—Adam and Simeon[2] and Salih's she-camel[3] and Ishmael's ram and the bird that Abu Bakr the Truth-teller saw in the cave.[4] (¿) "Tell me of five that are in Paradise, and are neither humans, Jinns, nor angels?"—Jacob's wolf and the Seven Sleepers' dog and Esdras's ass and Salih's camel and Duldul the mule of the Prophet (upon whom be blessings and the Peace!). (¿) "What man prayed a prayer neither on earth nor in heaven?"—Solomon, when he prayed on his carpet, borne by the wind. (¿) "Ree me this riddle:—A man once looked at a handmaid during dawn-prayer, and she was unlawful to him; but at noonday she became lawful to him: by mid-afternoon, she was again unlawful, but at sundown she was lawful to him: at supper time she was a third time unlawful, but by daybreak she became once more lawful to him."—This was a man who looked at another's slave-girl in the morning, and she was then unlawful to him; but at mid-day he bought her, and she became lawful to him: at mid-afternoon he freed her, and she became unlawful to him; but at sundown he married her and she was again lawful to him. At nightfall he divorced her and she was then a third time unlawful to him; but next morning at daybreak, he took her back, and she became once more lawful to him. (¿) "Tell me what tomb went about with him that lay

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1 Koran, xx. 58. The Midrasch Tanchumah on Exod. vii. gives a similar dialogue between Pharaoh and Moses (Rodwell, *in loco*).

2 Arab. "Sham'ún" or "Shim'ún," usually applied to Simon Peter (as in Acts xv. 14). But the text alludes to Saint Simeon (Luke ii. 25-35). See Gospel of Infancy (ii. 8) and especially the Gospel of Nicodemus (xii. 3), which makes him a High-priest.

3 Sálih the Patriarch's she-camel, miraculously produced from the rock in order to convert the Thamúd-tribe (Koran, vii.).

4 When Abu Bakr was hiding with Mohammed in a cave on the Hill Al-Saur (Thaur or Thúr, Pilgrimage, ii. 131), South of Meccah, which must not be confounded with the cave on Jabal Hirá now called Jabal Núr, on the way to Arafat (Pilgrimage, iii. 246), the fugitives were protected by a bird which built her nest at the entrance (according to another legend it was curtained by a spider's web), whilst another bird (the crow, of whom I shall presently speak) tried to betray them. The first bird is popularly supposed to have been a pigeon, and is referred to by Hudibras:—

> Th' apostles of this fierce religion
> Like Mahomet, were ass and widgeon.

The ass I presume alludes to the marvellous beast Al-Burák which the Greeks called Βράχθαν from Βραχ (Euthymius in Pocock, Spec. A H. p. 144) and which Indian Moslems picture with human face, ass's ears, equine body, and peacock's wings and tail. The "widgeon" I presume to be a mistake or a misprint for pigeon.

buried therein?"—Jonah's whale, when it had swallowed him. (¿) "What spot of lowland is it upon which the sun shone once, but will never again shine till Judgment-Day?"—The bottom of the Red Sea, when Moses smote it with his staff, and the sea clave asunder in twelve places, according to the number of the tribes[1]; then the sun shone on the bottom and will do so nevermore until Judgment-Day.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Fifty-eighth Night,

She said, It hath reached me, O auspicious King, that the philosopher then addressed the damsel, saying, "What was the first skirt that trailed over the face of the earth?" She replied, "That of Hagar, out of shame before Sarah; and it became a custom among the Arabs." (¿) "What is that which breatheth without life?"—Quoth Almighty Allah, "By the morning when it breatheth[2]!" (¿) "Ree me this riddle:—A number of pigeons came to a high tree and lighted, some on the tree and others under it. Said those on the tree to those on the ground:—If one of you come up to us ye will be a third part of us all in number, and if one of us descend to you we shall be like unto you in number. How many pigeons were there in all?"—Twelve: seven alighted on the tree and five beneath; and, if one go up, those above would be eight to four; and, if one go down, both would be six, and Allah is all-knowing.[3] With this the philosopher put off his clothes and fled: whereupon the next contest took place, for she turned to the Olema present and said, "Which of you is the rhetorician that can discourse of all arts and sciences?" There came forward a sage hight Ibrahim bin Siyyár and said to her, "Think me not like the rest." Quoth she, "It is the more assured to me that thou wilt be beaten, for that thou art a boaster; and Allah will help me to victory over thee, that I may strip thee of thy clothes. So, if thou sentest one to fetch thee wherewithal to cover thyself, 'twould be well for thee."

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1 The Arabs are not satisfied with the comparative moderation of the Hebrew miracle, and have added all manner of absurdities (Pilgrimage, ii. 288).

2 Koran, lxxxi. 18. Sale translates, "By the morning when it appeareth"; and the word (tanaffus) will bear this meaning. Mr. Rodwell prefers, "By the dawn when it clears away the darkness by its breath."

3 As a rule Moslems are absurdly ignorant of arithmetic, and apparently cannot master it. Hence in Egypt they used Copts for calculating-machines and further East Hindús. The mildest numerical puzzle, like the above, is sure of success.

Cried he, "By Allah, I will assuredly conquer thee and make thee a byword among the peoples, generation after generation!" Rejoined she, "Do penance in advance for thy broken oath." Then he asked, "What five things did Allah create before He made man?" and she answered, "Water and earth and light and darkness and the fruits of the earth." (¿) "What did Allah create with the hand of omnipotence?"—The 'Arsh, throne of God or the empyreal heaven and the tree Túbá[1] and Adam and the garden of Eden; these Allah created with the hand of His omnipotence; but to all other created things He said, "Be,"—and they were. (¿) "Who is thy father in Al-Islam?"—Mohammed, whom Allah bless and preserve! (¿) "Who was the father in Al-Islam of Mohammed?"—Abraham, the friend of God. (¿) "What is the Faith of Al-Islam?"—The professing that there is no god but *the* God and that Mohammed is the apostle of God. (¿) "What is thy first and thy last?"—My first is man's seed in the shape of foul water and my last filthy carrion: the first of me is dust and the last of me is dust. Quoth the poet:—

Of dust was I created, and man did I become, * In question ever ready and aye fluent in reply,
Then I unto the dust return'd, became of it again, * For that, in very deed, of dust at first create was I.

He continued, "What thing was it, whose first state was wood and its last life?"—Moses' staff,[2] when he cast it on the valley-ground and it became, by permission of Allah, a writhing serpent. (¿) "What is the meaning of the word of the Lord, 'And I have other occasion for it[3]?'"—He, Moses, was wont to plant his staff in the ground, and it would flower and fruit and shade him from the heat and from the cold. Moreover, it would carry him when he was weary, and whilst he slept guard his sheep

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1 The paradisical tree which supplied every want. Mohammed borrowed it from the Christians (Rev. xxi. 10-21 and xxii. 1, 2) who placed in their paradise the Tree of Life which bears twelve sorts of fruits and leaves of healing virtue. (See also the 3rd book of Hermas, his Similitudes.) The Hebrews borrowed it from the Persians. Amongst the Hindus it appears as "Kalpavriksha"; amongst the Scandinavians as Yggdrasil. The curious reader will consult Mr. James Fergusson's learned work, "Tree and Serpent Worship," etc. London, 1873.

2 Aaron's Rod becomes amongst Moslems (Koran, vii. 110) Moses' Staff; the size being that of a top-mast (Pilgrimage, i. 300, 301). In Koran, xx. 18, 19, we find a notice of its uses; and during the Middle Ages it reappeared in the Staff of Wamba the Goth (A.D. 672-680): the witch's broomstick was its latest development.

3 Christ, say the Eutychians, had only one nature, the divine; so He was crucified in effigy.

from lions and wild beasts. (¿) What woman was born of a man alone and what man of a woman alone?"—Eve of Adam and Jesus of Mary.[1] (¿) "Tell me of the four fires, what fire eateth and drinketh; what fire eateth but drinketh not; what fire drinketh but eateth not, and what other neither eateth nor drinketh?"—The fire of the world eateth but drinketh not; the fire which eateth and drinketh is Hell-fire; the fire of the sun drinketh but eateth not, and the fire of the moon neither eateth nor drinketh. (¿) "Which is the open door and which the shut?"—The Traditional Ordinances are the open door, the Koranic the shut door. (¿) "Of what doth the poet speak, when he saith:—

And dweller in the tomb whose food is at his head, * When he eateth of that meat, of words he waxeth fain:
He riseth and he walketh and he talketh without tongue; * And returneth to the tomb where his kith and kin are lain.
No living wight is he, yet in honour he abides; * Nor dead yet he deserveth that Allah him assain."

She replied, "The reed-pen.[2]" Quoth he, "What doth the poet refer to in these verses:—

Two vests in one; blood flowing easiest wise; * Rosy red ears and mouth wide open lies;
It hath a cock-like form, its belly pecks, * And, if you price it, half a dirham buys."

She replied, "The ink-case." Quoth he, "And in these:—

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1 Jesus is compared with Adam in the Koran (chapt iii.): His titles are Kalámu 'llah (word of God) because engendered without a father, and Rúhu 'llah (breath of God) because conceived by Gabriel in the shape of a beautiful youth breathing into the Virgin's vulva. Hence Moslems believe in a "miraculous conception," and consequently determine that one so conceived was, like Elias and Khizr, not subject to death; they also hold Him born free from "original sin" (a most sinful superstition), a veil being placed before the Virgin and Child against the Evil One, who could not touch them. He spoke when a babe in cradle; He performed miracles of physic; He was taken up to Heaven; He will appear as the forerunner of Mohammed on the White Tower of Damascus, and finally He will be buried at Al-Madinah. The Jews, on the other hand, speak of Him as "that man": they hold that He was begotten by Joseph during the menstrual period, and therefore a born magician. Moreover, He learned the Sham ha-maphrash or Nomen tetragrammaton, wrote it on parchment and placed it in an incision in His thigh, which closed up on the Name being mentioned (Buxtorf, Lex Talmud, 25-41). Other details are given in the Toldoth Jesu (Historia Joshuæ Nazareni). This note should be read by the eminent English littérateur who discovered a fact, well known to Locke and Carlyle, that "Mohammedans are Christians." So they are, and something more.

2 In the Kalamdán, or pen-case, is a little inkstand of metal occupying the top of the long, narrow box.

Ho say to men of wisdom, wit and lore * To sapient, reverend, clever counsellor:
Tell me what was't you saw that bird bring forth * When wandering Arab-land and Ajam o'er?
No flesh it beareth and it hath no blood, * Nor down nor any feathers e'er it wore.
'Tis eaten cooked and eke 'tis eaten cold; * 'Tis eaten buried 'neath the flames that roar:
It showeth twofold colours, silver white * And yellow brighter than pure golden ore:
'Tis not seen living or we count it dead; * So ree my riddle rich in marvel-store!"

She replied, "Thou makest longsome the questioning anent an egg worth a mite." "And this:—

I waved to and fro and he waved to and fro, * With a motion so pleasant, now fast and now slow;
And at last he sunk down on my bosom of snow; * Your lover friend?"

—"*No friend, my fan*[1]"; said she. (¿) "How many words did Allah speak to Moses?"—It is related of the Apostle that he said, "God spoke to Moses fifteen hundred and fifteen words. (¿) "Tell me of fourteen things that speak to the Lord of the Worlds?"—The seven heavens and the seven earths, when they say, "We come obedient to Thy command.[2]"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Fifty-ninth Night,

She said, It hath reached me, O auspicious King, that when the damsel made the answer, the philosopher continued, "Tell me of Adam and how he was first created?" and she said, "Allah created Adam of clay: the clay He made of foam and the foam of the sea, the sea of darkness, darkness of light, light of a fish, the fish of a rock, the rock of a ruby, the ruby of water, and the water He created by His Omnipotence according to His saying (exalted be His name!), 'His commandment when He willeth aught, is but to say, BE,—and IT IS.[3]'" (¿) "What is meant by the poet in these verses:—

And eater lacking mouth and even maw; * Yet trees and beasts to it are daily bread:

1 A fair specimen of the riddle known as the "surprise."
2 Koran, xli. 10.
3 Koran, xxxvi. 82.

Well fed it thrives and shows a lively life, * But give it water and you do it dead ?"

"This," quoth she, "is Fire." "And in these"; he asked :—

Two lovers barred from every joy and bliss, * Who through the live-long night embracing lie :
They guard the folk from all calamities, * But with the rising sun apart they fly ?

She answered, "The leaves of a door." Quoth he, "Tell me of the gates of Gehenna ?" Quoth she, "They are seven in number and their names are comprised in these two couplets :—

Jahannam, next Lazá, and third Hatím ; * Then count Sa'ír and Sakar eke, five-fold,
Sixth comes Jahím and Háwiyah the seventh ; * Here are seven Hells in four lines briefly told."

Quoth he, "To what doth the poet refer when he saith :—

She wears a pair of ringlets long let down * Behind her, as she comes and goes at speed,
And eye that never tastes of sleep nor sheds * A tear, for ne'er a drop it hath at need ;
That never all its life wore stitch of clothes ; * Yet robes mankind in every mode of weed ?"

Quoth she, "A needle." (¿) "What is the length and what the breadth of the bridge Al-Sirát ?"—Its length is three thousand years' journey, a thousand in descent and a thousand in ascent and a thousand level ; it is sharper than a sword and finer than a hair.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Sixtieth Night,

She said, It hath reached me, O auspicious King, that when the damsel had described to him Al-Sirat, the philosopher said, "Inform me how many intercessions with Allah hath the Prophet for each soul[1]?"—Three. (¿) "Was Abu Bakr the first who embraced Al-Islam ?"—Yes. (¿) "Yet Ali became a Moslem before

1 Here we enter upon a series of disputed points. The Wahhábis deny the intercession of the Apostle (Pilgrimage, ii. 76, 77). The Shí'ahs place Ali next in dignity to Mohammed, and there is a sect (Ali-Iláhi) which believes him to be an Avatar or incarnation of the Deity. For the latter the curious reader will consult the "Dabistan," ii. 451. The Koran by its many contradictions seems to show that Mohammed never could make up his own mind on the subject, thinking himself at times an intercessor and then sharply denying all intercession.

him?"—Ali came to the Prophet when he was a boy of seven years old, for Allah vouchsafed him knowledge of the way of salvation in his tender youth, so that he never prostrated himself to idols. Quoth he, "Tell me which is the more excellent, Ali or Abbás?" Now she knew that, in propounding this question, Ibrahim was laying a trap for her; for if she said, "Ali is more excellent than Abbas," she would lack excuse with the Caliph for undervaluing his ancestor; so she bowed her head awhile; now reddening, then paling, and lastly said, "Thou askest me of two excellent men, each having his own excellence. Let us return to what we were about." When the Caliph Harun al-Rashid heard her, he stood up and said, "Thou hast spoken well, by the Lord of the Ka'abah, O Tawaddud!" Then quoth Ibrahim the rhetorician, "What meaneth the poet when he saith:—

Slim-waisted one whose taste is sweetest sweet, * Likest a lance whereon no head we scan:
And all the lieges find it work them weal, * Eaten of afternoon in Ramazan."

She answered, "The sugar-cane"; and he said, "Tell me of many things." Asked she, "What are they?" and he said, "What is sweeter than honey; what is sharper than the sword; what is swifter than poison; what is the delight of a moment and what the contentment of three days; what is the pleasantest of days; what is the joy of a week; what is that debt the worst debtor denieth not; what is the prison of the tomb; what is the joy of the heart; what is the snare of the soul; what is death in life; what is the disease that may not be healed; what is the shame that may not be wiped off; what is the beast that woneth not in cultivated fields, but lodgeth in waste places and hateth the sons of Adam and hath in him somewhat of the make of seven strong and violent beasts?" Quoth she, "Hear what I shall say in reply; then put off thy clothes, that I may explain to thee"; and the Caliph said, "Expound, and he shall doff his clothes." So she said, "Now that which is sweeter than honey is the love of pious children to their two parents; that which is sharper than the sword is the tongue; that which is swifter than poison is the Envier's eye; the delight of a moment is carnal copulation, and the contentment of three days is the depilatory for women; the pleasantest of days is that of profit on merchandise; the joy of a week is the bride; the debt which the worst debtor denieth not is death; the prison of the tomb is a bad son; the joy of the heart is a woman obedient to her husband (and it is said also that, when flesh-meat descendeth upon the heart, it rejoiceth therein); the

snare of the soul is a disobedient slave; death-in-life is poverty; the disease that may not be healed is an ill nature, and the shame that may not be wiped away is an ill daughter; lastly, the beast that woneth not in cultivated fields, but lodgeth in waste places and hateth the sons of Adam and hath in him somewhat of the make of seven strong and violent beasts, is the locust, whose head is as the head of a horse, its neck as the neck of the bull, its wings as the wings of the vulture, its feet as the feet of the camel, its tail as the tail of the serpent, its belly as the belly of the scorpion, and its horns as the horns of the gazelle." The Caliph was astounded at her quickness and understanding, and said to the rhetorician, "Doff thy clothes." So he rose up and cried, "I call all who are present in this assembly to witness that she is more learned than I and every other learned man." And he put off his clothes and gave them to her, saying, "Take them and may Allah not bless them to thee!" So the Caliph ordered him fresh clothes and said, "O Tawaddud, there is one thing left of that for which thou didst engage, namely, chess." And he sent for experts of chess and cards[1] and trictrac. The chess-player sat down before her, and they set the pieces, and he moved and she moved; but every move he made she speedily countered——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Sixty-first Night,

She said, It hath reached me, O auspicious King, that when the damsel was playing chess with the expert in presence of the Commander of the Faithful, Harun al-Rashid, whatever move he made was speedily countered by her, till she beat him and he found himself checkmated. Quoth he, "I did but lead thee on, that thou mightest think thyself skilful: but set up again, and thou shalt see." So they placed the pieces a second time, when he said in himself, "Open thine eyes or she will beat thee." And he fell to moving no piece, save after calculation, and ceased not to play till she said, "Thy King is dead!—Checkmate." When he saw this he was confounded at her quickness and understanding; but she laughed and said, "O professor, I will make a wager with thee on this third game. I will give thee the queen and the right-hand castle and the left-hand knight; if thou beat me, take my clothes, and if I beat

1 Arab. "Kanjifah" = a pack of cards; corrupted from the Persian "Ganjifah." We know little concerning the date or origin of this game in the East, where the packs are quite unlike ours.

thee, I will take thy clothes." Replied he, "I agree to this"; and they replaced the pieces, she removing queen, castle and knight.[1] Then said she, "Move, O master." So he moved, saying to himself, "I cannot but beat her, with such odds," and planned a combination; but, behold, she moved on, little by little, till she made one of her pawns[2] a queen and pushing up to him pawns and other pieces, to take off his attention, set one in his way and tempted him to take it. Accordingly, he took it and she said to him, "The measure is meted and the loads equally balanced.[3] Eat till thou art over-full; naught shall be thy ruin, O son of Adam, save thy greed. Knowest thou not that I did but tempt thee, that I might finesse thee? See: this is checkmate!" adding, "So doff thy clothes." Quoth he, "Leave me my bag-trousers, so Allah repay thee"; and he swore by Allah that he would contend with none, so long as Tawaddud abode in the realm of Baghdad. Then he stripped off his clothes and gave them to her and went away. Thereupon came the backgammon-player, and she said to him, "If I beat thee this day what wilt thou give me?" Quoth he, "I will give thee ten suits of brocade of Constantinople, figured with gold, and ten suits of velvet and a thousand gold pieces; and if I beat thee, I ask nothing but that thou write me an acknowledgment of my victory." Quoth she, "To it, then, and do thy best." So they played, and he lost and went away, chattering in Frankish jargon and saying, "By the bounty of the Commander of the Faithful, there is not her like in all the regions of the world!" Then the Caliph summoned players on instruments of music and asked her, "Dost thou know aught of music?" when she answered, "Even so!" He bade bring a worn lute, polished by use, whose owner forlorn and lone was by parting trodden down; and of which quoth one, describing it:—

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1 It is interesting to compare this account with the pseudo-Ovid and with Tale clxvi. in Gesta "Of the game of Schaci." Its Schacarium is the chess-board Rochus (roccus, etc.) is not from the Germ. Rock (a coat) but from Rukh (Pers a hero, a knight-errant) Alphinus (Ital. Alfino) is Al-Firzán (Pers. science, wise).

2 Arab. "Baydak" or "Bayzak"; a corruption of the Persian "Piyádah" =a footman, peon, pawn; and proving whence the Arabs derived the game. The Persians are the readiest backgammon-players known to me, better even than the Greeks; they throw the dice from the hand and continue foully abusing the fathers and mothers of the "bones" whilst the game lasts. It is often played in the intervals of dinner by the higher classes in Persia.

3 Metaphor from loading camels and mules. To "eat" a piece is to take it.

Allah watered a land, and upsprang a tree * Struck root deep down, and raised head a-sky:
The birds o'ersang it when green its wood * And the fair o'ersing now the wood is dry.

So they brought the lute in a bag of red satin, with tassels of saffron-coloured silk: and she opened the bag, and took it out and behold on it was graven:—

Oft hath a tender bough made lute for maid * Whose swift sweet lays at feast men's hearts invade:
She sings; it follows on her song, as though * The Bulbuls[1] taught her all the modes she played.

She laid her lute in her lap, and with bosom inclining over it, bent to it with the bending of a mother who suckleth her child; then she preluded in twelve different modes till the whole assembly was agitated with delight, like a waving sea, and she sang the following:—

Cut short this strangeness, leave unruth of you; * My heart shall love you aye, by youth of you!
Have ruth on one who sighs and weeps and moans, * Pining and yearning for the troth of you.

The Caliph was ravished and exclaimed, "Allah bless thee and be merciful to him who taught thee!" whereupon she rose and kissed ground before him. Then he sent for money and paid her master Abu al-Husn an hundred thousand gold pieces to her price; after which he said to her, "O Tawaddud, ask a boon of me!" Replied she, "I ask of thee that thou restore me to my lord who sold me." "'Tis well," answered the Caliph, and restored her to her master and gave her five thousand dinars for herself. Moreover, he appointed Abu al-Husn one of his cup-companions for a permanence,——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Sixty-second Night,

She said, It hath reached me, O auspicious King, that the Caliph gave the damsel five thousand dinars for herself and restored her to her master whom he appointed one of his cup-companions for a permanence, and assigned him a monthly stipend of a

1 Arab. "Bilábil;" a plural of "Bulbul" with a double entendre balábil (plur of ballalah) = heart's troubles, and "balá, bul" = a calamity, nay, etc.

thousand dinars so long as he should live; and he abode with the damsel Tawaddud in all solace and delight of life. Marvel then, O King, at the eloquence of this damsel and the hugeness of her learning and understanding, and her perfect excellence in all branches of art and science; and consider the generosity of the Commander of the Faithful, Harun al-Rashid, in that he gave her master this money and said to her, "Ask a boon of me"; and she besought him to restore her to her lord. So he restored her to him and gave her five thousand dinars for herself and made him one of his boon-companions. Where is such generosity to be found after the Abbaside Caliphs?—May Allah Almighty have mercy upon them, one and all! And they tell a tale of

THE ANGEL OF DEATH WITH THE PROUD KING AND THE DEVOUT MAN.

It is related, O auspicious King, that one of the olden monarchs was once minded to ride out in state with the officers of his realm and the Grandees of his retinue, and display to the folk the marvels of his magnificence. So he ordered his Lords and Emirs equip them therefor and commanded his keeper of the wardrobe to bring him of the richest of raiment, such as befitted the King in his state; and he bade them bring his steeds[1] of the finest breeds

1 The popular English idea of the Arab horse is founded upon utter unfact. Book after book tells us, "There are three distinct breeds of Arabians—the *Attechi*, a very superior breed; the *Kadishi*, mixed with these and of little value; and the *Kochlani*, highly prized and very difficult to procure." "Attechi" may be At-Tázi (the Arab horse, or hound) or some confusion with "At" (Turk.) a horse. "Kadish" (Gadish or Kidish) is a nag; a gelding, a hackney, a "pacer" (generally called "Rahwán"). "Kochlani" is evidently "Kohláni," the Kohl-eyed, because the skin round the orbits is dark as if powdered. This is the true blue blood; and the bluest of all is "Kohláni al-Ajúz" (of the old woman) a name thus accounted for. An Arab mare dropped a filly when in flight: her rider perforce galloped on and presently saw the foal appear in camp, when it was given to an old woman for nursing and grew up to be famous. The home of the Arab horse is the vast plateau of Al-Najd: the Tahámah or lower maritime regions of Arabia, like Malabar, will not breed good beasts. The pure blood all descends from five collateral lines called Al-Khamsah (the Cinque). Literary and pedantic Arabs derive them from the mares of Mohammed a native of the dry and rocky region, Al-Hijaz, whither horses are all imported. Others go back (with the Koran, chapt. xxviii.) to Solomon, possibly Salmán, a patriarch fourth in descent from Ishmael and some 600 years older than the Hebrew King. The Badawi derive the five from Rabí'at al-Faras (R. of the mare) fourth in descent from Adnán, the fount of Arab genealogy. But they differ about the names: those generally given are Kahilan (Kohaylat), Saklâwi (which the

and pedigrees every man heeds; which being done, he chose out of the raiment what rejoiced him most and of the horses that which he deemed best; and donning the clothes, together with a collar set with margarites and rubies and all manner jewels, mounted and set forth in state, making his destrier prance and curvet among his troops and glorying in his pride and despotic power. And Iblis came to him and laying his hand upon his nose, blew into his nostrils the breath of hauteur and conceit, so that he magnified and glorified himself and said in his heart, "Who among men is like unto me?" And he became so puffed up with arrogance and self-sufficiency, and so taken up with the thought of his own splendour and magnificence, that he would not vouchsafe a glance to any man. Presently, there stood before him one clad in tattered clothes and saluted him, but he returned not his salam; whereupon the stranger laid hold of his horse's bridle. "Lift thy hand," cried the King, "thou knowest not whose bridle-rein it is whereof thou takest hold." Quoth the other, "I have a need of thee." Quoth the King, "Wait till I alight and then name thy need." Rejoined the stranger, "It is a secret and I will not tell it but in thine ear." So the King bowed his head to him and he said, "I am the Angel of Death and I purpose to take thy soul." Replied the King, "Have patience with me a little, whilst I return to my house and take leave of my people and children and neighbours and wife." "By no means so," answered the Angel; "thou shalt never return nor look on them again, for the fated term of thy life is past." So saying, he took the soul of the King (who fell off his horse's back dead) and departed thence. Presently the Death Angel

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Badawin pronounce Sagláwi), Abayán, and Hamdáni; others substitute Manákhi (the long-maned), Tanís and Jalfún. These require no certificate amongst Arabs; for strangers a simple statement is considered enough. The Badawin despise all half-breeds (Arab sires and country mares), Syrian, Turkish, Kurdish and Egyptian. They call these (first mentioned in the reign of Ahmes, B C 1600) the "sons of horses"; as opposed to "sons of mares," or thorough-breds. Nor do they believe in city-bred animals I have great doubts concerning our old English sires, such as the Darley Arabian which looks like a Kurdish half-bred, the descendant of those Cappadocians so much prized by the Romans: in Syria I rode a "Harfúshi" (Kurd) the very image of it. There is no difficulty in buying Arab stallions except the price. Of course, the tribe does not like to part with what may benefit the members generally; but offers of £500 to £1,000 would overcome men's scruples It is different with mares, which are almost always the joint property of several owners The people too dislike to see a hat on a thorough-bred mare: "What hast thou done that thou art ridden by that ill-omened Kafir?" the Badawin used to mutter when they saw a highly respectable missionary at Damascus mounting a fine Ruwalá mare The feeling easily explains the many wars about horses occurring in Arab annals *e.g.* about Dáhis and Ghabrá. (C de Perceval, *Essai*, vol ii).

met a devout man, of whom Almighty Allah had accepted, and saluted him. He returned the salute, and the Angel said to him, "O pious man, I have a need of thee which must be kept secret." "Tell it in my ear," quoth the devotee; and quoth the other, "I am the Angel of Death." Replied the man, "Welcome to thee! and praised be Allah for thy coming! I am aweary of awaiting thine arrival; for indeed long hath been thine absence from the lover which longeth for thee." Said the Angel, "If thou have any business, make an end of it"; but the other answered, saying, "There is nothing so urgent to me as the meeting with my Lord, to Whom be honour and glory!" And the Angel said, "How wouldst thou fain have me take thy soul? I am bidden to take it as thou willest and choosest." He replied, "Tarry till I make the Wuzu-ablution and pray; and when I prostrate myself then take my soul while my body is on the ground.[1]" Quoth the Angel, "Verily, my Lord (be He extolled and exalted!) commanded me not to take thy soul but with thy consent and as thou shouldst wish; so I will do thy will." Then the devout man made the minor ablution[2] and prayed: and the Angel of Death took his soul in the act of prostration and Almighty Allah transported it to the place of mercy and acceptance and forgiveness. And they tell another tale of

THE ANGEL OF DEATH AND THE RICH KING.

A CERTAIN King had heaped up coin beyond count and gathered store of all precious things, which Allah the Most Highest hath created. So, in order that he might take his pleasure whenas he should find leisure to enjoy all this abounding wealth he had collected, he built him a palace wide and lofty such

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1 The stricter kind of Eastern Jew prefers to die on the floor, not in bed, as was the case with the late Mr. Emmanuel Deutsch, who in his well-known article on the Talmud had the courage to speak of "Our Saviour." But as a rule the Israelite, though he mostly appears as a Deist, a Unitarian, has a fund of fanatical feelings which crop up in old age and near death. The "converts" in Syria and elsewhere, whose Judaism is intensified by "conversion," when offers are made to them by the missionaries, repair to the Khákhâm (scribe) and, after abundant wrangling determine upon a *modus vivendi*. They are to pay a proportion of their wages, to keep careful watch in the cause of Israel, and to die orthodox. In Istria there is a legend of a Jew Prior in a convent who was not discovered till he announced himself most unpleasantly on his death-bed. For a contrary reason to Jewish humility the Roman Emperors preferred to die standing. [A friend draws my attention to the fact that Deutsch's Christian allusions were not in his original, and were rejected in the reprint of the article in his "Literary Remains."]

2 He wished to die in a state of ceremonial purity; as has before been mentioned

as besitteth and beseemeth Kings; and set thereto strong doors and appointed, for its service and its guard, servants and soldiers and doorkeepers to watch and ward. One day, he bade the cooks dress him somewhat of the goodliest of food and assembled his household and retainers and boon-companions and servants to eat with him, and partake of his bounty. Then he sat down upon the sofa of his kingship and dominion; and, propping his elbow upon the cushion, addressed himself, saying, "O soul, thou hast gathered together all the wealth of the world; so now take thy leisure therein and eat of this good at thine ease, in long life and prosperity ever rife!"—— And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Sixty-third Night,

She said, It hath reached me, O auspicious King, that hardly had the King made an end of saying to himself, "Eat of this weal at thine ease, in long life and prosperity ever rife!" when a man clad in tattered raiment, with an asker's wallet hanging at his neck, as he were one who came to beg food, knocked with the door-ring a knock so loud and terrible that the whole palace shook as with quake of earth and the King's throne trembled. The servants were affrighted and rushed to the door, and when they saw the man who had knocked they cried out at him, saying, "Woe to thee! what manner of unmannerly fashion be this? Wait till the King eateth and we will then give thee of what is left." Quoth he, "Tell your lord to come out and speak with me, for I have of him a pressing need and a matter to heed." They cried, "Away, fool! who art thou that we should bid our lord come forth to thee?" But he said, "Tell him of this." So they went in and told the King, who said, "Did ye not rebuke him and draw upon him and threaten him!" Now as he spoke, behold, there came another knock at the gate, louder than the first knock, whereupon the servants sprang at the stranger with staves and weapons, to fall upon him and slay him; but he shouted at them, saying, "Bide in your steads, for I am the Angel of Death." Hereat their hearts quaked and their wits forsook them; their understandings were in confusion, their side-muscles quivered in perturbation and their limbs lost the power of motion. Then said the King to them, "Tell him to take a substitute[1] in my place

1 Arab. "Badal!" in Sind (not to speak of other places) it was customary to hire a pauper "badal" to be hanged in stead of a rich man. Sir Charles Napier signed many a death-warrant before he ever heard of the practice.

and one to relieve me in this case." But the angel answered, saying, "I will take no substitute, and I come not but on thine account, to cause separation between thee and the goods thou hast gathered together and the riches thou hast heaped up and entreasured." When the King heard this, he wept and groaned, saying, "Allah curse the treasure which hath deluded and undone me and diverted me from the service of my Lord! I deemed it would profit me, but to-day it is a regret for me and a calamity to me and, behold, I go forth empty-handed of it, and leave it to my foes." Thereupon Allah caused the Treasure to speak out, and it said, "Wherefore cursest thou me[1]? Curse thyself, for Allah created both me and eke thyself of the dust and appointed me to be in thine hand that thou mightest provide thee with me a viaticum for the next world and give alms with me to the poor and the needy and the sick; and build mosques and hospices and bridges and aqueducts, so might I be an aidance unto thee in the world to come. But thou didst garner me and hoard me up and on thine own vanities bestowedst me, neither gavest thou thanks for me, as was due, but wast ungrateful to me; and now thou must leave me to thy foes and thou hast naught save thy regretting and thy repenting. But what is my sin, that thou shouldest revile me?" Then the Angel of Death took the King's soul as he sat on his throne before he ate of the food, and he fell down dead. Quoth Allah Almighty, "While they were rejoicing for that which had been given them, we suddenly laid hold on them; and, behold, they were seized with despair.[2]" And they tell another tale of

THE ANGEL OF DEATH AND THE KING OF THE CHILDREN OF ISRAEL.

THERE was a puissant despot among the Kings of the Banú Isráíl, who sat one day upon the throne of his kingship, when he saw

1 Arab. "La'an" = curse. The word is in every mouth though strongly forbidden by religion. Even of the enemies of Al-Islam the learned say, "Ila'an Yezid wa lá tazíd" = curse Yezid but do not exceed (*i.e.* refrain from cursing the others). This, however, is in the Shafi'i school and the Hanafís do not allow it (Pilgrimage, i. 198). Hence the Moslem when scrupulous uses na'al (shoe) for la'an (curse) as Ina'al abúk (for Ila'an abu'-k) or, *drat* (instead of *damn*) your father. Men must hold Supreme Intelligence to be of feeble kind if put off by such miserable pretences.

2 Koran, vi. 44, speaking of the Infidels. It is a most unamiable chapter, with such assertions as "Allah leadeth into error whom He pleaseth," etc.

come in to him by the gate of the hall a man of forbidding aspect and horrible presence. The King was affrighted at his sudden intrusion and his look terrified him; so he sprang up before him and said, "Who art thou, O man? Who gave thee leave to come in to me and who invited thee to enter my house?" Quoth the stranger, "Verily the Lord of the House sent me to thee, nor can any doorkeeper exclude me, nor need I leave to come in to Kings; for I reck not of a Sultan's majesty neither of the multitude of his guards. I am he from whom no tyrant is at rest, nor can any man escape from my grasp; I am the Destroyer of delights and the Sunderer of societies." Now when the King heard this a palsy crept over him [1] and he fell on his face in a swoon; but presently coming to himself, he asked, "Art thou, then, the Angel of Death?" and the stranger answered, "Yes." "I conjure thee, by Allah," quoth the King, "grant me one single day's respite, that I may pray pardon of my sins and ask absolution of my Lord and restore to their rightful owners the moneys which are in my treasures, so I may not be burdened with the woe of a reckoning nor with the misery of punishment therefor." Replied the Angel, "Well-away! well-away! this may be in no way."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Sixty-fourth Night,

She said, It hath reached me, O auspicious King, that quoth the Death-messenger of the King, "Well-away, well-away! this may be in no way. How can I grant thee a reprieve when the days of thy life are counted, and thy breaths numbered, and thy moments fixed and written?" "Grant me an hour," asked the King, but the Angel answered, saying, "The hour was in the account and hath sped, and thou unheeding aught; and hath fled, and thou taking no thought; and now thy breathings are accomplished, and there remaineth to thee but one breath." Quoth the King, "Who will be with me when I am transported to my tomb?" Quoth the Angel, "Naught will be with thee but thy works good or evil." "I have no works," said the King; and the Angel, "Doubtless thy long home will be in hell-fire and thy doom the wrath of the Almighty." Then he seized the soul of the King, and he fell off his throne and dropped on the earth dead. And there arose a mighty weeping and wailing and

1 Alluding to the "formication" which accompanies a stroke of paralysis.

clamour of keening for him among the people of his court, and had they known that to which he went of the wrath of his Lord, their weeping for him had been sorer and their wailing louder and more abounding. And a story is told of

ISKANDAR ZU AL-KARNAYN[1] AND A CERTAIN TRIBE OF POOR FOLK.

It is related that Iskandar Zu al-Karnayn[2] once came, in his journeyings, upon a tribe of small folk, who owned naught of the weals of the world and who dug their graves over against the doors of their houses, and were wont at all times to visit them and sweep the earth from them and keep them clean and pray at them and worship Almighty Allah at them; and they had no meat save grasses and the growth of the ground. So Iskandar sent a man

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1 Pronounce Zool Karnayn.

2 *i.e.* the Koranic and our mediæval Alexander, Lord of the two Horns (East and West), much "Matagrabolized" and very different from him of Macedon. The title is variously explained, from two protuberances on his head or helm, from two long locks and, possibly, from the ram-horns of Jupiter Ammon The anecdote in the text seems suggested by the famous interview (probably a *canard*) with Diogenes: see in the Gesta, Tale cxlvi. "The answer of Diomedes the Pirate to Alexander." Iskandar was originally called Marzbán (Lord of the Marches), son of Marzabah; and, though descended from Yunán, son of Japhet, the eponymus of the Greeks, was born obscure, the son of an old woman. According to the Persians he was the son of the elder Dáráb (Darius Codomannus of the Kayanian or Second dynasty) by a daughter of Philip of Macedon; and was brought up by his grandfather. When Abraham and Isaac had rebuilt the Ka'abah they forgathered with him, and Allah sent him forth against the four quarters of the earth to convert men to the faith of the Friend or to cut their throats; thus he became one of the four world-conquerors with Nimrod, Solomon, Bukht al-Nasr (Nabochodonosor); and he lived down to generations of men. His Wazir was Aristú (the Greek Aristotle) and he carried a couple of flags, white and black, which made day and night for him and facilitated his conquests. At the end of Persia, where he was invited by the people, on account of the cruelty of his half brother Darab II., he came upon two huge mountains on the same line, behind which dwelt a host of abominable pigmies, two spans high, with curious eyes, ears which served as mattresses and coverlets, huge fanged mouths, lion's claws, and hairy hind quarters They ate men, destroyed everything, copulated in public, and had swarms of children. These were Yájúj and Májúj (Gog and Magog), descendants of Japhet. Sikandar built against them the famous wall with stones cemented and riveted by iron and copper. The "Great Wall" of China, the famous bulwark against the Tartars dates from B.C. 320 (Alexander of Macedon died B.C. 324) and as the Arabs knew Canton well before Mohammed's day, they may have built their romance upon it. The Guebres consigned Sikandar to hell for burning the Nusks or sections of the Zendavesta.

to summon their King, but he refused to come, saying, "I have no need of him." Thereupon Iskandar went to him and said, "How is it with you and what manner of men are ye? for I see with you forsooth naught of gold or silver, nor find I with you aught of the weals of the world." Answered the King, "None hath his fill of the weals of the world." Iskandar then asked, "Why do you dig your graves before your house-doors?" and the King answered, "That they may be the prospective of our eye-glances; so we may look on them and ever renew talk and thought of death, neither forget the world to come; and on this wise the love of the world be banished from our hearts and we be not thereby distracted from the service of our Lord, the Almighty." Quoth Iskandar, "Why do ye eat grasses?" and the other replied, "Because we abhor to make our bellies the tombs of animals and because the pleasure of eating outstrippeth not the gullet." Then putting forth his hand he brought out a skull of a son of Adam, and laying it before Iskandar, said, "O Zu al-Karnayn, Lord of the Two Horns, knowest thou who owned this skull?" Quoth he, "Nay"; and quoth the other, "He who owned this skull was a King of the Kings of the world, who dealt tyrannously with his subjects, specially wronging the weak and wasting his time in heaping up the rubbish of this world, till Allah took his sprite and made the fire his abiding-site; and this is his head." He then put forth his hand and produced another skull, and laying it before Iskandar, said to him, "Knowest thou this?" "No," answered the conqueror; and the other rejoined, "This is the skull of another King, who dealt justly by his lieges and was kindly solicitous for the folk of his realm and his dominions, till Allah took his soul and lodged him in His Garden and made high his degree in Heaven." Then laying his hands on Iskandar's head he said, "Would I knew which of these two art thou." Whereupon Iskandar wept with sore weeping and straining the King to his bosom cried, "If thou be minded to company with me, I will commit to thee as Wazir the government of my affairs and share with thee my kingdom." Cried the other, "Well-away, well-away! I have no mind to this." "And why so?" asked Iskandar, and the King answered, "Because all men are thy foes by reason of the wealth and the worlds thou hast won: while all men are my true friends, because of my contentment and pauperdom, for that I possess nothing, neither covet aught of the goods of life; I have no desire to them nor wish for them, neither reck I aught save contentment." So Iskandar

pressed him to his breast and kissed him between the eyes and went his way.[1] And among the tales they tell is one concerning

THE RIGHTEOUSNESS OF KING ANUSHIRWAN.[2]

It is told of Anushirwan, the just King, that once upon a time he feigned himself sick, and bade his stewards and intendants go round about the provinces of his empire and the quarters of his dominion and seek him out a mud-brick thrown away from some ruined village, that he might use it as medicine, informing his intimates that the leaches had prescribed this to him. So they went the round of the provinces of his reign and of all the lands under his sway and said to him on return, "In all the realm we have found nor ruined site nor castaway mud-brick." At this Anushirwan rejoiced and rendered thanks to the Lord, saying, "I was but minded to try my kingdom and prove mine empire, that I might know if any place therein remained ruined and deserted, so I might rebuild and repeople it; but since there be no place in it but is inhabited, the affairs of the reign are best-conditioned and its ordinance is excellent; and its populousness[3] hath reached the pitch of perfection."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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1 These terrific preachments to Eastern despots (who utterly ignore them) are a staple produce of Oriental tale-literature and form the chiaro-oscuro, as it were, of a picture whose lights are brilliant touches of profanity and indelicate humour. It certainly has the charm of contrast. Much of the above is taken from the Sikandar-nameh (Alexander Book) of the great Persian poet, Nizámi, who flourished A.H. 515-597, between the days of Firdausi (ob. A.D. 1021) and Sa'adi (ob. A.D. 1291). In that romance Sikandar builds, "where the sun goes down," a castle of glittering stone which kills men by causing excessive laughter, and surrounds it with yellow earth like gold. Hence the City of Brass. He also converts, instead of being converted by, the savages of the text. He finds a stone of special excellence which he calls Almás (diamond); and he obtains it from the Valley of Serpents by throwing down flesh to the eagles. Lastly he is accompanied by "Bilínás" or "Bilínús," who is apparently Apollonius of Tyana.

2 I have explained the beautiful name in night ccclxxxix. He is still famous for having introduced into Persia the fables of Pilpay (Bidyapati, the lord of lore), and a game which the genius of Persia developed into chess.

3 Here we find an eternal truth, of which Malthusians ever want reminding; that the power of a nation simply consists in its numbers of fighting men and in their brute bodily force. The conquering race is that which raises most foot-pounds: hence the North conquers the South in the Northern hemisphere and *vice versâ.*

Now when it was the Four Hundred and Sixty-fifth Night,

She said, It hath reached me, O auspicious King, that when the high officials returned and reported, "We have found in the empire nor ruined site nor rotten brick," the Just King thanked his God and said, "Verily the affairs of the realm are best-conditioned and its ordinance is excellent, and its populousness hath reached the pink of perfection." And ken thou, O King, continued Shahrazad, that these olden Kings strave not and toiled not for the peopling of their possessions, but because they knew that the more populous a country is, the more abundant is that which is desired therein; and because they wist the saying of the wise and the learned to be true without other view, namely, "Religion dependeth on the King, the King on the troops, the troops on the treasury, the treasury on the populousness of the country, and its prosperity on the justice done to the lieges." Wherefore they upheld no one in tyranny or oppression; neither suffered their dependants and suite to work injustice, knowing that kingdoms are not established upon tyranny, but that cities and places fall into ruin when oppressors are set as rulers over them, and their inhabitants disperse and flee to other governments; whereby ruin falleth upon the realm, the imports fail, the treasuries become empty, and the pleasant lives of the subjects are perturbed; for that they love not a tyrant and cease not to offer up successive prayers against him, so that the King hath no ease of his kingdom, and the vicissitudes of fortune speedily bring him to destruction. And they tell a tale concerning

THE JEWISH KAZI AND HIS PIOUS WIFE.

Among the Children of Israel one of the Kazis had a wife of surpassing beauty, constant in fasting and abounding in patience and long-suffering; and he, being minded to make the pilgrimage to Jerusalem, appointed his own brother Kazi in his stead during his absence, and commended his wife to his charge. Now this brother had heard of her beauty and loveliness and had taken a fancy to her. So no sooner was his brother gone than he went to her and sought her love-favours; but she denied him and held fast

to her chastity. The more she repelled him, the more he pressed his suit upon her; till, despairing of her and fearing lest she should acquaint his brother with his misconduct whenas he should return, he suborned false witnesses to testify against her of adultery; and cited her and carried her before the King of the time who adjudged her to be stoned. So they dug a pit, and seating her therein stoned her till she was covered with stones, and the man said, "Be this hole her grave!" But when it was dark a passer-by, making for a neighbouring hamlet, heard her groaning in sore pain; and, pulling her out of the pit, carried her home to his wife, whom he bade dress her wounds. The peasant woman tended her till she recovered and presently gave her her child to be nursed, and she used to lodge with the child in another house by night. Now a certain thief saw her and lusted after her. So he sent to her seeking her love-favours, but she denied herself to him; wherefore he resolved to slay her, and making his way into her lodging by night (and she sleeping), thought to strike at her with a knife; but it smote the little one and killed it. Now when he knew his misdeed, fear overtook him and he went forth the house, and Allah preserved from him her chastity. But as she awoke in the morning she found the child by her side with throat cut; and presently the mother came and seeing her boy dead, said to the nurse, "'Twas thou didst murther him." Therewith she beat her a grievous beating, and purposed to put her to death; but her husband interposed and delivered the woman, saying, "By Allah, thou shalt not do on this wise." So the woman, who had somewhat of money with her, fled forth for her life, knowing not whither she should wend. Presently she came to a village, where she saw a crowd of people about a man crucified to a tree-stump, but still in the chains of life. "What hath he done?" she asked, and they answered, "He hath committed a crime, which nothing can expiate but death or the payment of such a fine by way of alms." So she said to them, "Take the money and let him go"; and, when they did so, he repented at her hands and vowed to serve her, for the love of Almighty Allah, till death should release him. Then he built her a cell and lodged her therein; after which he betook himself to wood-cutting and brought her daily her bread. As for her, she was constant in worship, so that there came no sick man or demoniac to her, but she prayed for him and he was straightway healed.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Sixty-sixth Night,

She said, It hath reached me, O auspicious King, that when the woman's cell was visited by folk (and she constant in worship), it befell by decree of the Almighty that He sent down upon her husband's brother (the same who had caused her to be stoned), a cancer in the face, and smote the villager's wife (the same who had beaten her) with leprosy, and afflicted the thief (the same who had murthered the child) with palsy. Now when the Kazi returned from his pilgrimage he asked his brother of his wife, and he told him that she was dead, whereat he mourned sore and accounted her with her Maker. After awhile, very many folk heard of the pious recluse and flocked to her cell from all parts of the length and breadth of the earth ; whereupon said the Kazi to his brother, "O my brother, wilt thou not seek out yonder pious woman ? Haply Allah shall decree thee healing at her hands !" and he replied, "O my brother, carry me to her." Moreover, the husband of the leprous woman heard of the pious devotee and carried his wife to her, as did also the people of the paralytic thief; and they all met at the door of the hermitage. Now she had a place wherefrom she could look out upon those who came to her without their seeing her; and they waited till her servant came, when they begged admittance and obtained permission. Presently she saw them all and recognised them; so she veiled and cloaked face and body and went out and stood in the door, looking at her husband and his brother and the thief and the peasant woman; but they could not recognise her. Then said she to them, "Ho folk, ye shall not be relieved of what is with you till ye confess your sins; for when the creature confesseth his sins the Creator relenteth towards him and granteth him that wherefore he resorteth to Him." Quoth the Kazi to his brother, "O my brother, repent to Allah and persist not in thy frowardness, for it will be more helpful to thy relief." And the tongue of the case spake this speech :—

This day oppressor and oppressèd meet, * And Allah sheweth secrets we secrete :
This is a place where sinners low are brought; * And Allah raiseth saint to highest seat.
Our Lord and Master shows the truth right clear, * Though sinner froward be or own defeat :

Alas[1] for those who rouse the Lord to wrath, * As though of Allah's wrath they nothing weet!
O whoso seeketh honours, know they are * From Allah, and His fear with love entreat.

(Saith the relator) Then quoth the brother, "Now I will tell the truth: I did thus and thus with thy wife"; and he confessed the whole matter, adding, "And this is my offence." Quoth the leprous woman, "As for me, I had a woman with me and imputed to her that of which I knew her to be guiltless, and beat her grievously; and this is my offence." And quoth the paralytic, "And I went in to a woman to kill her, after I had tempted her to commit adultery and she had refused; and I slew a child that lay by her side; and this is my offence." Then said the pious woman, "O my God, even as Thou hast made them feel the misery of revolt, so show them now the excellence of submission, for Thou over all things art Omnipotent!" And Allah (to Whom belong Majesty and Might!) made them whole. Then the Kazi fell to looking on her and considering her straitly, till she asked him why he looked so hard and he said, "I had a wife, and were she not dead I had said thou art she." Hereupon, she made herself known to him, and both began praising Allah (to whom belong Majesty and Might!) for that which He had vouchsafed them of the reunion of their loves; but the brother and the thief and the villager's wife joined in imploring her forgiveness. So she forgave them one and all, and they worshipped Allah in that place and rendered her due service till Death parted them. And one of the Sayyids[2] hath related this tale of

THE SHIPWRECKED WOMAN AND HER CHILD.

I WAS circuiting the Ka'abah one dark night, when I heard a plaintive voice, speaking from a contrite heart and saying, "O

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1 Arab. "Wayha," not so strong as "Woe to," etc. Al-Hariri often uses it as a formula of affectionate remonstrance.

2 As a rule (much disputed) the Sayyid is a descendant from Mohammed through his grandchild Hasan, and is a man of the pen; whereas the Sharif derives from Husayn and is a man of the sword. The Najib al-taraf is the son of a common Moslemah by a Sayyid, as opposed to the "Najib al-tarafayn," when both parents are of Apostolic blood. The distinction is not noticed in Lane's "Modern Egyptians." The Sharif is a fanatic and often dangerous, as I have instanced in Pilgrimage, iii 132

Bountiful One, Thy past boon! Indeed, by my heart shall Thy covenant never be undone." Hearing this voice, my heart fluttered so that I was like to die; but I followed the sound and behold, it came from a woman, to whom I said, "The Peace be upon thee, O handmaid of Allah"; whereto she replied, "And upon thee be the Peace, and the mercy of Allah and His blessings!" Quoth I, "I conjure thee, by Allah the Most Great, tell me what is the covenant to which thy heart is constant." Quoth she, "But that thou adjurest me by the Omnipotent I would not tell thee my secrets. See what is before me." So I looked and lo! there was a child lying asleep before her and breathing heavily in his slumber. Said she, "Know that I set forth, being big with this boy, to make the pilgrimage to this House and took passage in a ship; but the waves rose against us and the winds blew contrary and the vessel broke up. I saved myself on a plank; and on that bit of wood I gave birth to this child; and while he lay on my bosom and the waves beating upon me,"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Sixty-seventh Night,

She said, It hath reached me, O auspicious King, that the woman continued, "Now while the boy lay on my bosom and the waves beat upon me, there swam up to me one of the sailors, who climbed on the plank and said:—By Allah, I desired thee whilst thou wast yet in the ship, and now I have come at thee, so yield thy body to me, or I will throw thee into the sea. Said I:—Out on thee! hast thou no memory of that which thou hast seen and is it no warning to thee? Quoth he:—I have seen the like of this many a time and come off safe and care not. Quoth I:—O fellow we are now in a calamity, whence we hope to be delivered by obedience to Allah and not by disobedience. But he persisted with me, and I feared him and thought to put him off; so I said to him:—Wait till this babe shall sleep; but he took the child off my lap and threw him into the sea. Now when I saw this desperate deed, my heart sank and sorrow was sore upon me; so I raised my eyes heavenwards and said:—O Thou that interposest between a man and his heart, intervene between me and this leonine brute; for Thou over all things art Omnipotent! And by Allah, hardly had I spoken when a beast rose out of the sea and snatched him off the plank. When I saw myself alone my sorrows redoubled and my grief and longing for my child, and I recited:—

My coolth of eyes, the darling child of me * Is lost, and racked my heart with agony;
My body wrecked, and red-hot coals of love * Burning my liver with sore pangs, I see.
In this my sorrow shows no gleam of joy; * Save Thy high grace and my expectancy:
Hast seen, O Lord, what unto me befell; * My son aye lost and parting pangs I dree:
Take ruth on us and make us meet again; For now my stay and only hope's in Thee!

I abode in this condition a day and a night; and, when morning dawned, I caught sight of the sails of a vessel shining afar off, nor did the waves cease to drive me and the winds to waft me on, till I reached the ship whose sails I had sighted. The sailors took me up and I looked and behold, my babe was amongst them: so I threw myself upon him and said:—O folk, this is my child: how and whence came ye by him? Quoth they:—Whilst we were sailing along the seas the ship suddenly stood still and lo! that which stayed us was a beast, as it were a great city, and this babe on its back, sucking his thumbs. So we took him up. Now when I heard this I told them my tale and all that had betided me and returned thanks to my Lord for His goodness, and vowed to Him that never, whilst I lived, would I stir from His House nor swerve from His service; and since then I have never asked of Him aught but He hath given it me." Now when she had made an end of her story (quoth the Sayyid), I put my hand to my alms-pouch and would have given to her, but she exclaimed, "Away from me, thou idle man! Have I not told thee of His mercies and the graciousness of His dealings, and shall I take an alms from other than His hand?" And I could not prevail with her to accept aught of me: so I left her and went away, reciting these couplets:—

How many boons conceals the Deity, * Eluding human sight in mystery:
How many graces come on heels of stresses, * And fill the burning heart with jubilee:
How many a sorrow in the morn appears, * And turns at night-tide into gladdest gree:
If things go hard with thee some day, yet trust * Th' Eterne, th' Almighty God of Unity:
And pray the Prophet that he intercede; * Through intercession every wish shalt see.

And she left not the service of her Lord, cleaving unto His

House till death came to her. And a tale is also told by Málik bin Dínár[1] (Allah have mercy on him !) of

THE PIOUS BLACK SLAVE.

We were once afflicted with drought at Bassorah and went forth sundry times to pray for rain, but saw no sign of our prayers being accepted. So I went, I and 'Itáa al-Salamí and Sábit al-Banáni and Naja al-Bakáa and Mohammed bin Wási'a and Ayyúb al-Sukhtiyáni and Habíb al-Farsi and Hassán bin Abi Sinán and 'Otbah al-Ghulám and Sálih al-Muzani,[2] till we reached the oratory,[3] when the boys came out of the schools and we prayed for rain, but saw no sign of acceptance. So about mid-day the people went away, and I and Sabit al-Banani tarried in the place of prayer till nightfall, when we saw a black of comely face, slender of shank[4] and big of belly, approach us, clad in a pair of woollen drawers ; if all he wore had been priced, it would not have fetched a couple of dirhams. He brought water and made the minor ablution, then, going up to the prayer-niche, prayed two inclinations deftly, his standing and bowing and prostration being exactly similar in both. Then he raised his glance heavenwards, and said, "O my God and my Lord and Master, how long wilt Thou reject Thy servants in that which offereth no hurt to Thy sovereignty ? Is that which is with Thee wasted or are the treasuries of Thy Kingdom annihilated ? I conjure Thee, by Thy love to me, forthwith to pour out upon us Thy rain-clouds of grace ! " He spake and hardly had he made an end of speaking, when the heavens clouded over and there came a rain as if the mouths of water-skins had been opened ; and when we left the oratory we were knee-deep in water,—— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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1 A theologian of Bassorah (eighth century) ; surnamed Abú Yahyá. The prayer for mercy denotes that he was dead when the tale was written.

2 A theologian of Bassorah (eighth century).

3 Arab. " Musallá " ; lit. a place of prayer ; an oratory, a chapel, opp. to "Jámi' "=a (cathedral) mosque.

4 According to all races familiar with the negro, a calf like a shut fist planted close under the ham is, like the "cucumber shin" and "lark heel," a good sign in a slave. Shapely calves and well-made legs denote the idle and the ne'er-do-well. I have often found this true, although the rule is utterly empirical. Possibly it was suggested by the contrast of the nervous and lymphatic temperaments.

Now when it was the Four Hundred and Sixty-eighth Night,

She said, It hath reached me, O auspicious King, that hardly had he spoken when the heavens clouded over and there came a rain, as if the mouths of water-skins had been opened. And when we left the oratory we were knee-deep in water, and we were lost in wonder at the black. So I accosted him and said to him, "Woe to thee, O black, art thou not ashamed of what thou saidst?" He turned to me and asked, "What said I?" and I, "Thy saying to Allah:—By Thy love of me; and what giveth thee to know that He loveth thee?" Replied he, "Away from me, O thou distracted by the world from the care of thine own soul. Where was I when He gave me strength to profess the unity of the Godhead and vouchsafed unto me the knowledge of Him? How deemest thou that He aided me thus except of His love to me?" adding, "Verily, His love to me is after the measure of my love to Him." Quoth I, "Tarry awhile with me, so may Allah have mercy on thee!" But he said, "I am a chattel, and the Book enjoineth me to obey my lesser master." So we followed him afar off till we saw him enter the house of a slave-broker. Now the first half of the night was past and the last half was longsome upon us, so we went away; but next morning we repaired to the slave-dealer and said to him, "Hast thou a lad to sell us for service?" He answered, "Yes, I have an hundred lads or so, and they are all for sale." Then he showed us slave after slave till he had shown us some seventy; but my friend was not amongst them, and the dealer said, "These are all I have." But as we were going out from him, we saw a ruinous hut behind his house, and going in, behold! we found the black standing there. I cried, "'Tis he, by the Lord of the Ka'abah!" and turning to the dealer, said to him, "Sell me yonder slave." Replied he, "O Abu Yahya, this is a pestilent, unprofitable fellow, who hath no concern by night but weeping and by day but repentance." I rejoined, "It is for that I want him." So the dealer called him, and he came out showing drowsiness. Quoth his master, "Take him at thine own price, so thou hold me free of all his faults." I bought him for twenty dinars and asked, "What is his name?" and the dealer answered, "Maymún, the monkey"; and I took him by the hand and went out with him, intending to go home; but he turned to me and said, "O my lesser lord, why and wherefore didst thou buy

me? By Allah, I am not fit for the service of God's creatures!" Replied I, "I bought thee that I might serve thee myself; and on my head be it." Asked he, "Why so?" and I answered, "Wast thou not in company with us yesterday in the place of prayer?" Quoth he, "And didst thou hear me?" and quoth I, "It was I accosted thee yesterday and spoke with thee." Thereupon he advanced till we came to a mosque, where he entered and prayed a two-bow prayer; after which he said, "O my God and my Lord and Master, the secret that was between me and Thee Thou hast discovered unto Thy creatures, and hast brought me to shame before the worldling. How, then, shall life be sweet to me, now that other than Thou hath happened upon that which is between Thee and me? I conjure thee to take my soul to Thee forthright.[1]" So saying he prostrated himself, and I awaited awhile without seeing him raise his head; so I shook him and behold, he was indeed dead, the mercy of Almighty Allah be upon him! I laid him out, stretching his arms and legs, and looked at him and, lo! he was smiling. Moreover, whiteness had got the better of blackness on his brow, and his face was radiant with light like a young moon. As we wondered at his case, the door opened and a young man came in to us and said, "Peace be with you! May Allah make great our reward and yours for our brother Maymun! Here is his shroud; wrap him in it." So saying he gave us two robes, never had we seen the like of them, and we shrouded him therein. And now his tomb is a place whither men resort to pray for rain and ask their requirements of Allah (be He extolled and exalted!); and how excellently well saith the poet on this theme:—

The heart of Gnostic[2] homed in heavenly Garth * Heaven decks, and Allah's porters aid afford.
Lo! here they drink old wine commingled with * Tasním,[3] the wine of union with the Lord.
Safe is the secret 'wixt the Friend and them; * Safe from all hearts but from that Heart adored.

And they recount another anecdote of

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1 These devotees address Allah as a lover would his beloved. The curious reader will consult for instances the Dabistan on Tasawwuf (ii. 221; i., iii. end, and passim.).

2 Arab. "Ma'rifat," Pers. Dánish: the knowledge of the Truth. The seven steps are (1) Sharí'at, external law like night; (2) Taríkat, religious rule like the stars; (3) Hakíkat, reality, truth, like the moon; (4) Ma'arifat, like the sun; (5) Kurbat, proximity to Allah, (6) Wasílat, union with Allah, and (7) Suknat, dwelling in Allah (Dabistan, iii. 29).

3 Name of a fountain of Paradise: see vol. ii. night xlix.

THE DEVOUT TRAY-MAKER AND HIS WIFE.

There was once, among the Children of Israel, a man of the worthiest, who was strenuous in the service of his Lord and abstained from things worldly and drave them away from his heart. He had a wife who was a helpmate meet for him and who was at all times obedient to him. They earned their living by making trays[1] and fans, whereat they wrought all through the light hours; and at nightfall the man went out into the streets and highways seeking a buyer for what they had made. They were wont to fast continually by day[2] and one morning they arose, fasting, and worked at their craft till the light failed them, when the man went forth, according to custom, to find purchasers for his wares, and fared on till he came to the door of the house of a certain man of wealth, one of the sons of this world, high in rank and dignity. Now the tray-maker was fair of face and comely of form, and the wife of the master of the house saw him and fell in love with him, and her heart inclined to him with exceeding inclination; so, her husband being absent, she called her handmaid and said to her, "Contrive to bring yonder man to us." Accordingly the maid went out to him and called him, and stopped him as though she would buy what he held in hand. ——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Sixty-ninth Night,

She said, It hath reached me, O auspicious King, that the maid-servant went out to the man and asked him, "Come in; my lady hath a mind to buy some of thy wares, after she hath tried them and looked at them." The man thought she spoke

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1 Arab. "Atbák"; these trays are made of rushes, and the fans of palm-leaves or tail-feathers.

2 Except on the two great Festivals when fasting is forbidden. The only religion which has shown common sense in this matter is that of the Guebres or Parsis: they consider fasting neither meritorious nor lawful; and they honour Hormuzd by good living "because it keeps the soul stronger." Yet even they have their food superstitions, *e.g.* in Gate, No. xxiv.: "Beware of sin specially on the day thou eatest flesh, for flesh is the diet of Ahrimán." And in India the Guebres have copied the Hindus in not slaughtering horned cattle for the table.

truly and, seeing no harm in this, entered and sat down as she bade him; and she shut the door upon him. Whereupon her mistress came out of her room and, taking him by the gaberdine,[1] drew him within and said, "How long shall I seek union of thee? Verily my patience is at an end on thine account. See now, the place is perfumed and provision prepared and the householder is absent this night, and I give to thee my person without reserve, I whose favours kings and captains and men of fortune have sought this long while, but I have regarded none of them." And she went on talking thus to him, whilst he raised not his eyes from the ground, for shame before Allah Almighty and fear of the pains and penalties of His punishment; even as saith the poet:—

'Twixt me and riding many a noble dame, * Was naught but shame which kept me chaste and pure:
My shame was cure to her; but haply were * Shame to depart, she ne'er had known a cure.

The man strove to free himself from her, but could not; so he said to her, "I want one thing of thee." She asked, "What is that?" and he answered, "I wish for pure water and that I may carry it to the highest place of thy house and do somewhat there-with and cleanse myself of an impurity, which I may not disclose to thee." Quoth she, "The house is large and hath closets and corners and privies at command." But he replied, "I want nothing but to be at a height." So she said to her slave-girl, "Carry him up to the belvedere on the house-terrace." Accord-ingly the maid took him up to the very top and, giving him a vessel of water, went down and left him. Then he made the ablution and prayed a two-bow prayer; after which he looked at the ground, thinking to throw himself down, but seeing it afar off, feared to be dashed to pieces by the fall.[2] Then he bethought him of his disobedience to Allah, and the consequences of his sin; so it became a light matter to him to offer up his life and shed his blood; and he said, "O my God and my Lord, Thou seest that which is fallen on me; neither is my case hidden from Thee. Thou indeed over all things art Omnipotent and the tongue of my case reciteth and saith:—

I show my heart and thoughts to Thee, and Thou * Alone my secret's secrecy canst know.

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1 Arab. "Jallábiyah," a large-sleeved robe of coarse stuff worn by the poor.

2 His fear was that his body might be mutilated by the fall.

If I address Thee, fain I cry aloud ; * Or, if I'm mute, my signs for speech I show.
O Thou to whom no second be conjoined ! * A wretched lover seeks Thee in his woe.
I have a hope my thoughts as true confirm ; * And heart that fainteth as right well canst trow.
To lavish life is hardest thing that be, * Yet easy an Thou bid me life forego ;
But an it be Thy will to save from stowre, * Thou, O my Hope, to work this work hast power !

Then the man cast himself down from the belvedere ; but Allah sent an angel who bore him up on his wings and brought him down to the ground, whole and without hurt or harm. Now when he found himself safe on the ground, he thanked and praised Allah (to Whom belong Majesty and Might !) for His merciful protection of his person and his chastity ; and he went straight to his wife who had long expected him, and he empty-handed. Then seeing him, she asked him why he had tarried and what was come of that he had taken with him and why he returned empty-handed ; whereupon he told her of the temptation which had befallen him, and she said, " Alhamdolillah—praised be God !—for delivering thee from seduction and intervening between thee and such calamity ! " Then she added, " O man, the neighbours use to see us light our oven every night ; and if they see us fireless this night they will know that we are destitute. Now it behoveth in gratitude to Allah that we hide our destitution and conjoin the fast of this night to that of the past, and continue it for the sake of Allah Almighty." So she rose, and filling the oven with wood, lighted it, to baffle the curiosity of her women-neighbours, reciting these couplets :—

Now I indeed will hide desire and all repine ; * And light up this my fire that neighbours see no sign :
Accept I what befalls by order of my Lord ; * Haply He too accept this humble act of mine.

——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Seventieth Night,

She said, It hath reached me, O auspicious King, that after the goodwife had lit the fire to baffle the curiosity of her women-neighbours, she and her husband made the Wuzu-ablution and stood up to pray, when behold, one of the neighbours' wives came

and asked leave to take a fire-brand from the oven. "Do what thou wilt with the oven," answered they; but, when she came to the fire, she cried out, saying, "Ho, Such-an-one (to the tray-maker's wife) take up thy bread ere it burn!" Quoth the wife to her husband, "Hearest thou what she saith?" Quoth he, "Go and look." So she went up to the oven, and behold, it was full of fine bread and white. She took up the scones and carried them to her husband, thanking Allah (to Whom belong Majesty and Might!) for His abounding good and great bounty; and they ate of the bread and drank water and praised the Almighty. Then said the woman to her husband, "Come let us pray to Allah the Most Highest, so haply He may vouchsafe us what shall enable us to dispense with the weariness of working for daily bread and devote ourselves wholly to worshipping and obeying Him." The man rose in assent and prayed, whilst his wife said "Amen" to his prayer, when the roof clove in sunder and down fell a ruby, which lit the house with its light. Hereat, they redoubled in praise and thanksgiving to Allah praying what the Almighty willed,[1] and rejoiced at the ruby with great joy. And the night being far spent, they lay down to sleep and the woman dreamt that she entered Paradise and saw therein many chairs ranged and stools set in rows. She asked what the seats were, and it was answered her, "These are the chairs of the prophets and those are the stools of the righteous and the pious." Quoth she, "Which is the stool of my husband Such-an-one?" and it was said to her, "It is this." So she looked, and seeing a hole in its side asked, "What may be this hole?" and the reply came, "It is the place of the ruby that dropped upon you from your house-roof." Thereupon she awoke, weeping and bemoaning the defect in her husband's stool among the seats of the righteous; so she told him the dream and said to him, "Pray Allah, O man, that this ruby return to its place; for endurance of hunger and poverty during our few days here were easier than a hole in thy chair among the just in Paradise.[2]" Accordingly, he prayed to his Lord, and lo! the ruby flew up to the roof and away whilst they looked at it. And they ceased not from their poverty and their piety till they went to the presence of Allah, to Whom be Honour and Glory! And they also tell a tale of

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1 The phrase means "offering up many and many a prayer."

2 A saying of Mohammed is recorded, "Al-fakru fakhri" (poverty is my pride!), intelligible in a man who never wanted for anything. Here he is diametrically opposed to Ali who honestly abused poverty.

AL-HAJJAJ AND THE PIOUS MAN.

Al-Hajjaj bin Yusuf al-Sakafi had been long in pursuit of a certain man of the notables, and when at last he was brought before him, he said, "O enemy of Allah, He hath delivered thee over to me"; and cried, "Hale him to prison and lay him by the heels in heavy fetters and build a closet over him, that he may not come forth of it nor any go in to him." So they bore him to jail and summoned the blacksmith with the irons; and every time the smith gave a stroke with his hammer, the prisoner raised his eyes to heaven and said, "Is not the whole Creation and the Empire thereof His[1]?" Then the gaolers built the cage[2] over him and left him therein, lorn and lone, whereupon longing and consternation entered into him and the tongue of his case recited in extempore verse:—

O Wish of wistful men, for Thee I yearn; * My heart seeks grace of one no heart shall spurn.
Unhidden from Thy sight in this my case; * And for one glance of Thee I pine and burn,
They jailed and tortured me with sorest pains; * Alas for lone one can no aid discern!
But, albe lone, I find Thy name befriends * And cheers, though sleep to eyes shall ne'er return;
An Thou accept of me, I care for naught; * And only Thou what's in in my heart canst learn!

Now when night fell dark, the gaoler left his watchmen to guard him and went to his house; and on the morrow, when he came to the prison, he found the fetters lying on the ground and the prisoner gone; whereat he was affrighted and made sure of death. So he returned to his place and bade his family farewell, after which he took in his sleeve his shroud and the sweet herbs for his corpse, and went in to Al-Hajjáj. And as he stood before the presence, the Governor smelt the perfumes and asked, "What is that?" when the gaoler answered, "O my lord, it is I who have brought it." "And what moved thee to that?" enquired the

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1 Koran, vii. 52.

2 Arab. "Al-bayt" = the house. The Arabs had probably learned this pleasant mode of confinement from the Chinese, whose *Kea* or Cangue is well known. The Arabian form of it is "Ghull," or portable pillory, which reprobates will wear on Judgment Day.

Governor; whereupon he told him his case.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Seventy-first Night,

She said, It hath reached me, O auspicious King, that when the gaoler told his case to Al-Hajjaj, the Governor cried, "Woe to thee! Didst thou hear him say aught?" Answered the gaoler, "Yes! whilst the blacksmith was hammering his irons, he ceased not to look up heavenwards and say :—Is not the whole Creation and the Empire thereof His?" Rejoined Al-Hajjaj, "Dost thou not know that He, on Whom he called in thy presence, delivered him in thine absence?" And the tongue of the case recited on this theme :—

O Lord, how many a grief from me hast driven * Nor can I sit or stand without Thy hold;
How many many things I cannot count, * Thou sav'st from many many and manifold!

And they also tell a tale of

THE BLACKSMITH WHO COULD HANDLE FIRE WITHOUT HURT.

It reached the ears of a certain pious man that there abode in such a town a blacksmith who could put his hand into the fire and pull out the iron red-hot, without the flames doing him aught of hurt.[1] So he set out for the town in question and asked for the blacksmith; and when the man was shown to him, he watched him at work and saw him do as had been reported to him. He waited till he had made an end of his day's work; then, going up to him, saluted him with the salam and said, "I would be thy guest this night." Replied the smith, "With gladness and goodly gree!" and carried him to his place, where they supped together and lay down to sleep. The guest watched, but saw no sign in his host of praying through the night or of special devoutness, and said in his mind, "Haply he hideth himself from me." So he lodged with him a second and a third night, but found that he did

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1 This commonest conjuring trick in the West becomes a miracle in the credulous East.

not exceed the devotions prescribed by the law and custom of the Prophet and rose but little in the dark hours to pray. At last he said to him, "O my brother, I have heard of the gift with which Allah hath favoured thee and have seen the truth of it with mine eyes. Moreover, I have taken note of thine assiduity in religious exercises, but find in thee no such piety as distinguished those who work saintly miracles: whence, then, cometh this to thee?" "I will tell thee," answered the smith:—Know that I was once passionately enamoured of a slave-girl and oft-times sued her for love-liesse, but could not prevail upon her, because she still held fast by her chastity. Presently there came a year of drought and hunger and hardship; food failed, and there befell a sore famine. As I was sitting one day at home, somebody knocked at the door; so I went out, and behold she was standing there; and she said to me, "O my brother, I am sorely an-hungered and I lift mine eyes to thee, beseeching thee to feed me for Allah's sake!" Quoth I, "Wottest thou not how I love thee and what I have suffered for thy sake? Now I will not give thee one bittock of bread except thou yield thy person to me." Quoth she, "Death, but not disobedience to the Lord!" Then she went away and returned after two days with the same prayer for food as before. I made her a like answer, and she entered and sat down in my house being nigh upon death. I set food before her, whereupon her eyes brimmed with tears, and she cried, "Give me meat for the love of Allah, to Whom belong Honour and Glory!" But I answered, "Not so, by Allah, except thou yield thyself to me." Quoth she, "Better is death to me than the wrath and wreak of Allah the Most Highest"; and she rose and left the food untouched——And Shahrazad perceived the dawn of day, and ceased to say her permitted say.

Now when it was the Four Hundred and Seventy-second Night,

She said, It hath reached me, O auspicious King, that when the man set food before her, the woman said, "Give me meat for the love of Allah, to Whom be Honour and Glory!" But I answered, "Not so, by Allah, except thou yield to me thy person." Quoth she, "Better is death than the wrath and wreak of Allah"; and she rose and left the food untouched and went away repeating these couplets:—

O Thou, the One, whose grace doth all the world embrace; * Thine ears have heard, Thine eyes have seen my case!

Privation and distress have dealt me heavy blows; * The woes that weary me no utterance can trace.
I am like one athirst who eyes the landscape's eye, * Yet may not drink a draught of streams that rail and race.
My flesh would tempt me by the sight of savoury food * Whose joys shall pass away and pangs maintain their place.

She then disappeared for two days, when she again came and knocked at the door; so I went out to her, and lo! hunger had taken away her voice; but after a rest she said, "O my brother, I am worn out with want and know not what to do, for I cannot show my face to any man but to thee. Say, wilt thou feed me for the love of Allah Almighty?" But I answered, "Not so, except thou yield to me thy person." And she entered my house and sat down. Now I had no food ready; but when the meat was dressed and I laid it in a saucer, behold, the grace of Almighty Allah entered into me and I said to myself, "Out on thee! This woman, weak of wit and faith, hath refrained from food till she can no longer, for stress of hunger; and, while she refuseth time after time, thou canst not forbear from disobedience to the Lord!" And I said, "O my God, I repent to Thee of that which my flesh purposed!" Then I took the food and carrying it to her, said, "Eat, for no harm shall betide thee: this is for the love of Allah, to Whom belong Honour and Glory!" Then she raised her eyes to heaven and said, "O my God, if this man say sooth, I pray Thee forbid fire to harm him in this world and the next, for Thou over all things art Omnipotent and Prevalent in answering the prayer of the penitent!" Then I left her and went to put out the fire in the brazier.[1] Now the season was winter and the weather cold, and a live coal fell on my body: but by the decree of Allah (to Whom be Honour and Glory!) I felt no pain and it became my conviction that her prayer had been answered. So I took the coal in my hand, and it burnt me not; and going in to her, I said, "Be of good cheer, for Allah hath granted thy prayer!"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Seventy-third Night,

She said, It hath reached me, O auspicious King, that the blacksmith continued:—So I went in to her and said, "Be of good

1 Arab. "Kánún"; the usual term is Mankal (pron. Mangal) a pan of copper or brass. Some of these "chafing-dishes" stand four feet high and are works of art. Lane (M. E., chapt. iv.) gives an illustration of the simpler kind, together with the "Azíkí," a smaller pan for heating coffee. See night dxxxviii.

cheer, for Allah hath granted thy prayer!" Then she dropped the morsel from her hand and said, "O my God, now that Thou hast shown me my desire of him and hast granted me my prayer for him, take Thou my soul, for Thou over all things art Almighty!" And straightway He took her soul to Him, the mercy of Allah be upon her! And the tongue of the case extemporised and spake on this theme:—

She prayed: the Lord of grace her prayer obeyed; * And spared the sinner, who for sin had prayed:
He showed her all she prayèd Him to grant; * And Death (as prayèd she) her portion made:
Unto his door she came and prayed for food, * And sued his ruth for what her misery made:
He leant to error following his lusts, * And hoped to enjoy her as her wants persuade;
But he knew little of what Allah willed; * Nor was Repentance, thou unsought, denayed.
Fate comes to him who flies from Fate, O Lord, * And lot and daily bread by Thee are weighed.

And they also tell of

THE DEVOTEE TO WHOM ALLAH GAVE A CLOUD FOR SERVICE AND THE DEVOUT KING.

There was once, among the children of Israel, a man of the devout, for piety acclaimed and for continence and asceticism enfamed, whose prayers were ever granted and who by supplication obtained whatso he wanted; and he was a wanderer in the mountains and was used to pass the night in worship. Now Almighty Allah had subjected to him a cloud which travelled with him wherever he went, and poured on him its water-treasures in abundance that he might make his ablutions and drink. After a long time when things were thus, his fervour somewhat abated, whereupon Allah took the cloud away from him and ceased to answer his prayers. On this account, great was his grief and long was his woe, and he ceased not to regret the time of grace and the miracle vouchsafed to him, and to lament and bewail and bemoan himself, till he saw in a dream one who said to him, "An thou wouldest have Allah restore to thee thy cloud, seek out a certain King, in such a town, and beg him to pray for thee: so will Allah (be He extolled and exalted!)

give thee back thy cloud and bespread it over thee by virtue of his pious prayers." And he began repeating these couplets :—

Wend to that pious prayerful Emír, * Who can with gladness thy condition cheer ;
An he pray Allah, thou shalt win thy wish ; * And heavy rain shall drop from welkin clear.
He stands all Kings above in potent worth ; * Nor to compare with him doth aught appear :
Near him thou soon shalt hap upon thy want, * And see all joy and gladness draw thee near.
Then cut the wolds and wilds unfounted till * The goal thou goest for anigh shalt speer !

So the hermit set out for the town named to him in the dream ; and coming thither after long travel, enquired for the King's palace which was duly shown to him. And behold, at the gate he found a slave-officer sitting on a great chair and clad in gorgeous gear ; so he stood to him and saluted him ; and he returned his salam and asked him, "What is thy business ?" Answered the devotee, "I am a wronged man, and come to submit my case to the King." Quoth the officer, "Thou hast no access to him this day ; for he hath appointed unto petitioners and enquirers one day in every seven" (naming the day), "on which they may go in to him ; so wend thy ways in welfare till then." The hermit was vexed with the King for thus veiling himself from the folk and said in thought, "How shall this man be a saint of the saints of Allah (to Whom belong Majesty and Might !) and he on this wise ?" Then he went away and awaited the appointed day. Now (quoth he) when it came, I repaired to the palace, where I found a great number of folk at the gate, expecting admission ; and I stood with them till there came out a Wazir robed in gorgeous raiment and attended by guards and slaves, who said, "Let those who have petitions to present enter." So I entered with the rest and found the King seated facing his officers and grandees who were ranged according to their several ranks and degrees. The Wazir took up his post and brought forward the petitioners, one by one, till it came to my turn, when the King looked on me and said, "Welcome to the 'Lord of the Cloud!' Sit thee down till I make leisure for thee." I was confounded at his words and confessed his dignity and superiority ; and, when the King had answered the petitioners and had made an end with them, he rose and dismissed his Wazirs and Grandees ; then, taking my hand he led me to the door of the private palace, where we found a black slave, splendidly arrayed,

with helm on head, and on his right hand and his left bows and coats of mail. He rose to the King; and hastening to obey his orders and forestall his wishes, opened the door. We went in, hand in hand, till we came to a low wicket, which the King himself opened and led me into a ruinous place of frightful desolation, and thence passed into a chamber wherein was naught but a prayer-carpet, an ewer for ablution, and some mats of palm-leaves. Here the King doffed his royal robes and donned a coarse gown of white wool and a conical bonnet of felt. Then he sat down, and making me sit called out to his wife, "Ho, Such-an-one!" and she answered from within saying, "Here am I." Quoth he, "Knowest thou who is our guest to-day?" Replied she, "Yes, it is the 'Lord of the Cloud.'" The King said, "Come forth: it mattereth not for him." And behold, there entered a woman, as she were a vision, with a face that beamed like the new moon; and she wore a gown and veil of wool.—— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Seventy-fourth Night,

She said, It hath reached me, O auspicious King, that when the King called to his wife, she came forth from the inner room; and her face beamed like the new moon; and she wore a gown and a veil of wool. Then said the King, "O my brother, dost thou desire to hear our story or that we should pray for thee and dismiss thee?" Answered the hermit, "Nay, I wish to hear the tale of you twain, for that to me were preferable." Said the King, "My forefathers handed down the throne, one to the other, and it descended from great one to great one, in unbroken succession, till the last died and it came to me. Now Allah had made this hateful to me, for I would fain have gone a-wandering over earth and left the folk to their own affairs; but I feared lest they should fall into confusion and anarchy and misgovernment so as to swerve from divine law, and the union of the Faith be broken up. Wherefore, abandoning my own plans, I took the kingship and appointed to every head of them a regular stipend; and donned the royal robes; and posted slave-officers at the doors, as a terror to the dishonest and for the defence of honest folk and the maintenance of law and limitations. Now when free of this I entered this place, and doffing my royal habit, donned these clothes thou seest; and this my cousin, the daughter of my

father's brother, hath agreed with me to renounce the world and helpeth me to serve the Lord. So we are wont to weave these palm-leaves and earn during the day a wherewithal to break our fast at nightfall; and we have lived on this wise nigh upon forty years. Abide thou with us (so Allah have mercy on thee!) till we sell our mats; and thou shalt sup and sleep with us this night, and on the morrow wend thy ways with that thou wishest, Inshallah!" So he tarried with them till the end of the day, when there came a boy five years old, who took the mats they had made, and carrying them to the market sold them for a carat[1]; and with this bought bread and beans and returned with them to the King. The hermit broke his fast and lay down to sleep with them; but in the middle of the night they both arose and fell to praying and weeping. When daybreak was near the King said, "O my God, this Thy servant beseecheth Thee to return him his cloud; and to do this Thou art able; so, O my God, let him see his prayer granted and restore him his cloud." The Queen amen'd to his orisons and behold, the cloud grew up in the sky; whereupon the King gave the hermit joy and the man took leave of them and went away, the cloud companying him as of old. And whatsoever he required of Allah after this, in the names of the pious King and Queen, He granted it without fail, and the man made thereon these couplets:—

My Lord hath servants fain of piety; * Hearts in the Wisdom-garden ranging free:
Their bodies' lusts at peace, and motionless * For breasts that bide in purest secrecy,
Thou seest all silent, awesome of their Lord, * For hidden things unseen and seen they see.

And they tell a tale of

THE MOSLEM CHAMPION AND THE CHRISTIAN DAMSEL.

The Commander of the Faithful, Omar bin al-Khattáb (whom Allah accept!) once levied for holy war an army of Moslems, to

[1] See vol. iii. night clxxxiv. The system is that of the Roman As and Unciæ. Here it would be the twenty-fourth part of a dinar or miskal; something under 5d. I have already noted that all Moslem rulers are religiously bound to some handicraft, if it be only making toothpicks. Mohammed abolished kingship proper as well as priestcraft.

encounter the foe before Damascus, and they laid close siege to one of the Christians' strongholds. Now there were amongst the Moslems two men, brothers, whom Allah had gifted with fire and bold daring against the enemy; so that the commander of the besieged fortress said to his chiefs and braves, "Were but yonder two Moslems ta'en or slain, I would warrant you against the rest of their strain." Wherefore they left not to set for them all manner of toils and snares, and ceased not to manœuvre and lie in wait and ambush for them, till they took one of them prisoner and slew the other who died a martyr. They carried the captive to the Captain of the fort, who looked at him and said, "Verily, to kill this man were indeed a pity; but his return to the Moslem would be a calamity."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Seventy-fifth Night,

She said, It hath reached me, O auspicious King, that when the enemy carried their Moslem captive before the Captain of the fort, the Christian looked at him and said, "Verily to kill this man were a pity indeed; but his return to the Moslem would be a calamity. Oh that he might be brought to embrace the Nazarene Faith and be to us an aid and an arm!" Quoth one of his Patrician Knights, "O Emir, I will tempt him to abjure his faith and on this wise: we know that the Arabs are much addicted to women, and I have a daughter, a perfect beauty, whom when he sees he will be seduced by her." Quoth the Captain, "I give him into thy charge." So he carried him to his place and clad his daughter in raiment such as added to her beauty and loveliness. Then he brought the Moslem into the room and set before him food and made the fair girl stand in his presence, as she were a handmaid obedient to her lord, and awaiting his orders that she might do his bidding. When the Moslem saw the evil sent down upon him, he commended himself to Allah Almighty, and closing his eyes applied himself to worship and to reciting the Koran. Now he had a pleasant voice and a piercing wit; and the Nazarene damsel presently loved him with passionate love and pined for him with extreme repine. This lasted seven days, at the end of which she said to herself, "Would to Heaven he would admit me into the Faith of Al-Islam!" And the tongue of her case recited these couplets:—

Wilt turn thy face from heart that's all thine own, * This heart thy ransom and this soul thy wone?

I'm ready home and kin to quit for aye, * And every Faith for that of sword[1] disown:
I testify that Allah hath no mate: * This proof is stablished and this truth is known.
Haply shall deign He union grant with one * Averse, and hearten heart love-overthrown;
For oft-times door erst shut, is opened wide, * And after evil case all good is shown.

At last her patience failed her and her breast was straitened and she threw herself on the ground before him, saying, "I conjure thee by thy Faith that thou give ear to my words!" Asked he, "What are they?" and she answered, "Expound unto me Al-Islam." So he expounded to her the tenets of the Faith, and she became a Moslemah, after which she was circumcised[2] and he taught her to pray. Then she said to him, "O my brother, I did but embrace Al-Islam for thy sake and to win thy favours." Quoth he, "The law of Al-Islam forbiddeth sexual commerce save after a marriage before two legal witnesses, and a dowry and a guardian are also requisite. Now I know not where to find witnesses or friend or parapherne; but, an thou can contrive to bring us out of this place, I may hope to make the land of Al-Islam and pledge myself to thee that none other than thou in all Al-Islam shall be wife to me." Answered she, "I will manage that"; and calling her father and mother, said to them, "Indeed this Moslem's heart is softened and he longeth to enter the faith, so I will grant him that which he desireth of my person; but he saith:—It befitteth me not to do this in a town where my brother was slain. Could I but get outside it my heart would be solaced, and I would do that which is wanted of me. Now there is no harm in letting me go

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1 Al-Islam, where salvation is found under the shade of the swords.

2 Moslems, like the Classics (Aristotle and others), hold the clitoris *(Zambúr)* to be the sedes et scaturigo veneris which, says Sonnini, is mere profanity. In the babe it protrudes beyond the labiæ and snipping off the head forms female circumcision. This rite is supposed by Moslems to have been invented by Sarah, who so mutilated Hagar for jealousy and was afterwards ordered by Allah to have herself circumcised at the same time as Abraham. It is now (or should be) universal in Al-Islam, and no Arab would marry a girl "unpurified" by it. Son of an "uncircumcised" mother (Ibn al-bazrá) is a sore insult. As regards the popular idea that Jewish women were circumcised till the days of Rabbi Gershom (A.D. 1000) who denounced it as a scandal to the Gentiles, the learned Prof. H. Graetz informs me, with some indignation, that the rite was never practised and that the great Rabbi contended only against polygamy. Female circumcision, however, is, I believe, the rule amongst some outlying tribes of Jews. The rite is the proper complement of male circumcision, hence, I believe, despite the learned historian, that it is practised by some Eastern Jews. "Excision" is universal amongst the negroids of the Upper Nile (Werne), the Somál, and other adjacent tribes.

forth with him to another town, and I will be a surety to you both and to the Emir for that which ye wish of him." Therefore her father went to their Captain and told him this, whereat he joyed with exceeding joy and bade him carry them forth to a village that she named. So they went out and made the village, where they abode the rest of their day, and when night fell, tl ey got ready for the march and went their way, even as saith the poet:—

"The time of parting," cry they, "draweth nigh": * "How oft this parting-threat?" I but reply:
I've naught to do but cross the wild and wold * And, mile by mile, o'er fountless wastes to fly,
If the belovèd seek another land * Sons of the road, whereso they wend, wend I.
I make desire direct me to their side, * The guide to show me where the way doth lie.

And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Seventy-sixth Night,

She said, It hath reached me, O auspicious King, that the prisoner and the lady abode in the village the rest of their day, and when night fell, made ready for the march and went upon their way, and travelled all night without stay or delay. The young Moslem, mounting a swift blood-horse and taking up the maiden behind him, ceased not devouring the ground till it was bright morning, when he turned aside with her from the highway and, alighting, they made the Wuzu-ablution and prayed the dawn-prayer. Now as they were thus engaged behold, they heard the clank of swords and clink of bridles and men's voices and tramp of horse; whereupon he said to her, "Ho, Such-an-one, the Nazarenes are after us! What shall we do? The horse is so jaded and broken down that he cannot stir another step." Exclaimed she, "Woe to thee! art thou then afraid and affrighted?" "Yes," answered he; and she said, "What didst thou tell me of the power of thy Lord and His readiness to succour those who succour seek? Come, let us humble ourselves before Him and beseech Him; haply He shall grant us His succour and endue us with His grace, extolled and exalted be He!" Quoth he, "By Allah, thou sayst well!" So they began humbling themselves and supplicating Almighty Allah, and he recited these couplets:—

Indeed I hourly need thy choicest aid, * And should, though crown were placed upon my head:

Thou art my chiefest want, and if my hand * Won what it wisheth, all my wants were sped.
Thou hast not anything withholdest Thou; * Like pouring rain thy grace is showerèd:
I'm shut therefrom by sins of me, yet Thou, * O Clement, deignest pardon-light to shed.
O Care-Dispeller, deign dispel my grief! * None can, save Thou, dispel a grief so dread.

Whilst he was praying and she was saying, "Amen," and the thunder of horse-tramp nearing them, lo! the brave heard the voice of his dead brother, the martyr, speaking and saying, "O my brother, fear not, nor grieve! for the host whose approach thou hearest is the host of Allah and His Angels, whom He hath sent to serve as witnesses to your marriage. Of a truth Allah hath made His Angels glorify you and He bestoweth on you the meed of the meritorious and the martyrs; and He hath rolled up the earth for you as it were a rug, so that by morning you will be in the mountains of Al-Madinah. And thou, when thou forgatherest with Omar bin al-Khattab (of whom Allah accept!) give him my salutation and say to him:—Allah abundantly requite thee for Al-Islam, because thou hast counselled faithfully and hast striven diligently." Thereupon the Angels lifted up their voices in salutation to him and his bride, saying, "Verily, Almighty Allah appointed her in marriage to thee two thousand years before the creation of your father Adam (upon whom be the Peace evermore!)." Then joy and gladness and peace and happiness came upon the twain; confidence was confirmed, and established was the guidance of the pious pair. So when dawn appeared, they prayed the accustomed prayer and fared forward. Now it was the wont of Omar son of Al-Khattab (Allah accept him!) to rise for morning-prayer in the darkness before dawn, and at times he would stand in the prayer-niche with two men behind him, and begin reciting the Chapter entitled "Cattle[1]" or that entitled "Women[2]"; whereupon the sleeper awoke and he who was making his Wuzu-ablution accomplished it and he who was afar came to prayer; nor had he made an end of the first bow ere the mosque was full of folk; then he would pray his second bow quickly, repeating a short chapter. But on that morning he hurried over both first and second inclinations, repeating in each a short chapter; then, after the concluding salutation, turning to his companions, he said to them, "Come, let us fare forth to meet the bride and bridegroom";

1 Koran, vi. So called because certain superstitions about Cattle are therein mentioned.

2 Koran, iv. So called because it treats of marriages, divorces, etc.

at which they wondered, not understanding his words. But he went out and they followed him, till they came to the gate of the city, where they met the young Moslem who, when the day broke and the standards of Al-Madinah appeared to him, had pushed forward for the gate closely followed by his bride. There he was met by Omar who bade make a marriage-feast; and the Moslems came and ate. Then the young Moslem went in unto his bride and Almighty Allah vouchsafed him children,——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Seventy-seventh Night,

She said, It hath reached me, O auspicious King, that Omar (upon whom be the Peace!) bade make a marriage-feast; and the Moslems came and ate. Then the young Moslem went in unto his bride and Almighty Allah vouchsafed him children, who fought in the Lord's way and preserved genealogies, for they gloried therein. And how excellent is what is said on such theme :—

I saw thee weep before the gates and 'plain, * Whilst only curious wight reply would deign :
Hath eye bewitcht thee, or hath evil lot * 'Twixt thee and door of friend set bar of bane ?
Wake up this day, O wretch, persist in prayer, * Repent as wont repent departed men.
Haply shall wash thy sins Forgiveness-showers ; * And on thine erring head some ruth shall rain :
And prisoner shall escape despite his bonds; * And slave from thraldom freedom shall attain.

And they ceased not to be in all solace and delight of life, till there came to them the Destroyer of delights and the Sunderer of societies. And a tale is told by Sídi Ibrahim bin Al-Khawwás[1] (upon whom be the mercy of Allah!) concerning himself and

THE CHRISTIAN KING'S DAUGHTER AND THE MOSLEM.

My spirit urged me, once upon a time, to go forth into the country of the Infidels; and I strove with it and struggled

1 Sídi (contracted from Sayyidí = my lord) is a title still applied to holy men in Marocco and the Maghrib; on the East African coast it is assumed by negro and negroid Moslems, *e.g.* Sidi Mubárak Bombay; and "Seedy boy" is the Anglo-Indian term for a Zanzibar-man. "Khawwás" is one who weaves palm-leaves (Khos) into baskets, mats, etc. : here, however, it may be an inherited name.

to put away from me this inclination; but it would not be rejected. So I fared forth and journeyed about the land of the Unbelievers and traversed it in all its parts; for divine grace enveloped me and heavenly protection encompassed me, so that I met not a single Nazarene but he turned away his eyes and drew off from me, till I came to a certain great city at whose gate I found a gathering of black slaves, clad in armour and bearing iron maces in their hands. When they saw me they rose to their feet and asked me, "Art thou a leach?" and I answered, "Yes." Quoth they, "Come speak to our King," and carried me before their ruler, who was a handsome personage of majestic presence. When I stood before him, he looked at me and said, "Art a physician, thou?" "Yes," quoth I; and quoth he to his officers, "Carry him to her, and acquaint him with the condition before he enter." So they took me out and said to me, "Know that the King hath a daughter, and she is stricken with a sore disease, which no doctor hath been able to cure; and no leach goeth in to her and treateth without healing her but the King putteth him to death. So bethink thee what thou seest fitting to do." I replied, "The King drove me to her; so carry me to her." Thereupon they brought me to her door and knocked; and, behold, I heard her cry out from within, saying, "Admit to me the physician, lord of the wondrous secret!" And she began reciting:

Open the door! the leach now draweth near; * And in my soul a wondrous secret speer:
How many of the near far distant are[1]! * How many distant far are nearest near!
I was in strangerhood amidst you all: * But willed the Truth[2] my solace should appear.
Joined us the potent bonds of Faith and Creed; * We met as dearest fere greets dearest fere:
He sued for interview whenas pursued * The spy, and blamed us envy's jibe and jeer:
Then leave your chiding and from blame desist, * For fie upon you! not a word I'll hear.
I care for naught that disappears and fleets; * My care's for Things nor fleet nor disappear.

And lo! a Shaykh, a very old man, opened the door in haste and said to me, "Enter." So I entered and found myself in a chamber

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1 *i.e.* in spirit; the "strangers yet" of poor dear Richard Monckton Milnes, Lord Houghton.

2 Al Hakk = the Truth, one of the ninety-nine names of Allah.

strewn with sweet-scented herbs and with a curtain drawn across one corner, from behind which came a sound of groaning and grame, weak as from an emaciated frame. I sat down before the curtain and was about to offer my salam when I bethought me of his words (whom Allah save and assain!), "Accost not a Jew nor a Christian with the salam salutation[1]; and when ye meet them in the way constrain them to the straitest part thereof." So I withheld my salutation, but she cried out from behind the curtain, saying, "Where is the salutation of Unity and Indivisibility, O Khawwás?" I was astonished at her speech and asked, "How knowest thou me?" whereto she answered, "When the heart and thoughts are whole, the tongue speaketh eloquently from the secret recesses of the soul. I begged Him yesterday to send me one of His saints, at whose hands I might have deliverance, and behold, it was cried to me from the dark places of my house:—Grieve not, for we soon will send thee Ibrahim the Basket-maker." Then I asked her, "What of thee?" and she answered, "It is now four years since there appeared to me the Manifest Truth, and He is the Relator and the Ally, and the Uniter and the Sitter-by; whereupon my folk looked askance upon me with an evil eye and taxed me with insanity, and suspected me of depravity, and there came not in to me doctor but terrified me, nor visitor but confounded me." Quoth I, "And who led thee to the knowledge of what thou wottest?" Quoth she, "The manifest signs and visible portents of Allah; and when the path is patent to thee, thou espiest with thine own eyes both proof and prover." Now whilst we were talking, behold, in came the old man appointed to guard her, and said, "What doth thy doctor?" and she replied, "He knoweth the hurt and hath hit upon the healing."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Seventy-eighth Night,

She said, It hath reached me, O auspicious King, that when the Shaykh, her guardian, went in to her he said, "What doth thy doctor?" and she replied, "He knoweth the hurt and hath hit

1 The Moslem is still unwilling to address Salám (Peace be with you) to the Christian, as it is obligatory (Farz) to a Moslem (Koran, chapt. iv. and lxviii.). He usually evades the difficulty by saluting the nearest Moslem or by a change of words, Allah Yahdí-k (Allah direct thee to the right way) or "Peace be upon us and the righteous worshippers of Allah" (not you), or Al-Samm (for Salam) alayka = poison to thee. The idea is old: Alexander of Alexandria in his circular-letter describes the Arian heretics as "men whom it is not lawful to salute or to bid God-speed."

upon the healing." Hereupon he manifested joy and gladness and accosted me with a cheerful countenance, then went and told the King, who enjoined to treat me with all honour and regard. So I visited her daily for seven days, at the end of which time she said to me, "O Abú Isḥák, when shall be our flight to the land of Al-Islam?" "How canst thou go forth," replied I, "and who would dare to aid thee?" Rejoined she, "He who sent thee to me, driving thee as it were"; and I observed, "Thou sayest sooth." So when the morrow dawned, we fared forth by the city-gate and all eyes were veiled from us, by commandment of Him who when He desireth aught, saith to it, "Be," and it becometh[1]; so that I journeyed with her in safety to Meccah, where she made a home hard by the Holy House of Allah and lived seven years; till the appointed day of her death. The earth of Meccah was her tomb, and never saw I any more steadfast in prayer and fasting than she. Allah send down upon her His mercies and have compassion on him who saith:—

When they to me had brought the leach (and surely showed * The signs of flowing tears and pining malady),
The face-veil he withdrew from me, and 'neath it naught * Save breath of one unsouled, unbodied, could he see.
Quoth he, "This be a sickness Love alone shall cure; * Love hath a secret from all guess of man wide free."
Quoth they, "An folk ignore what here there be with him * Nature of ill and eke its symptomology,
How then shall medicine work a cure?" At this quoth I, * "Leave me alone; I have no guessing specialty."

And they tell a tale of

THE PROPHET AND THE JUSTICE OF PROVIDENCE.

A CERTAIN Prophet[2] made his home for worship on a lofty mountain, at whose foot was a spring of running water, and he was wont to sit by day on the summit, that no man might see him, calling

1 Koran, xxxvi. 82. I have before noted that this famous phrase was borrowed from the Hebrews, who borrowed it from the Egyptians.

2 The story of Moses and Khizr has been noticed before. See Koran, chapt. xviii. 64 *et seq.* It is also related, says Lane (ii. 642), by Al-Kazwini in the Ajáib al-Makhlúkát. This must be "The Angel and the Hermit" in the Gesta Romanorum, Tale lxxx. which possibly gave rise to Parnell's Hermit; and Tale cxxvii. "Of Justice and Equity."

upon the name of Allah the Most Highest, and watching those who frequented the spring. One day, as he sat looking upon the fountain, behold, he espied a horseman who came up and dismounted thereby, and taking a bag from his neck, set it down beside him, after which he drank of the water and rested awhile, then he rode away, leaving behind him the bag which contained gold pieces. Presently up came another man to drink of the spring, who saw the bag and finding it full of money took it up; then, after satisfying his thirst, he made off with it in safety. A little after came a wood-cutter wight with a heavy load of fuel on his back, and sat down by the spring to drink, when lo! back came the first horseman in great trouble and asked him, "Where is the bag which was here?" and when he answered, "I know nothing of it," the rider drew his sword and smote him and slew him. Then he searched his clothes, but found naught; so he left him and wended his ways. Now when the Prophet saw this, he said, "O Lord, one man hath taken a thousand dinars and another man hath been slain unjustly." But Allah answered him, saying, "Busy thyself with thy devotions, for the ordinance of the universe is none of thine affair. The father of this horseman had violently despoiled of a thousand dinars the father of the second horseman; so I gave the son possession of his sire's money. As for the wood-cutter, he had slain the horseman's father, wherefore I enabled the son to obtain retribution for himself." Then cried the Prophet, "There is none other god than Thou! Glory be to Thee only! Verily, Thou art the Knower of Secrets.[1]"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Seventy-ninth Night,

She said, It hath reached me, O auspicious King, that when the Prophet was bidden by inspiration of Allah to busy himself with his devotions and learned the truth of the case, he cried, "There is none other god but Thou! Glory be to Thee only! Verily, Thou and Thou alone wottest hidden things." Furthermore, one of the poets hath made these verses on the matter:—

The Prophet saw whatever eyes could see, * And fain of other things enquirèd he;
And, when his eyes saw things misunderstood, * Quoth he, "O Lord, this slain from sin was free.
This one hath won him wealth withouten work; * Albe appeared he garbed in penury.

1 Koran, chapt. v. 108.

And that in joy of life was slain, although * O man's Creator free of sin he be."
God answered, "'Twas his father's good thou saw'st * Him take; by heirship not by roguery;
Yon woodman too that horseman's sire had slain; * Whose son avenged him with just victory:
Put off, O slave of Me. this thought, for I * In men have set mysterious secrecy!
Bow to Our Law and humble thee, and learn * For good and evil issues Our decree.[1]"

And a certain pious man hath told us the tale of

THE FERRYMAN OF THE NILE AND THE HERMIT.

I was once a ferryman on the Nile and used to ply between the eastern and the western banks. Now one day, as I sat in my boat, there came up to me an old man of a bright and beaming countenance, who saluted me and I returned his greeting; and he said to me, "Wilt thou ferry me over for the love of Allah Almighty?" I answered, "Yes," and he continued, "Wilt thou moreover give me food for Allah's sake?" to which again I answered, "With all my heart." So he entered the boat and I rowed him over to the eastern side, remarking that he was clad in a patched gown and carried a gourd-bottle and a staff. When he was about to land, he said to me, "I desire to lay on thee a heavy trust." Quoth I, "What is it?" Quoth he, "It hath been revealed to me that my end is nearhand, and that to-morrow about noon thou wilt come and find me dead under yonder tree. Wash me and wrap me in the shroud thou wilt see under my head and after thou hast prayed over me, bury me in this sandy ground and take my gown and gourd and staff, which do thou deliver to one who shall come and demand them of thee." I marvelled at his words, and I slept there. On the morrow I awaited till noon the event he had announced, and then I forgot what he had said till near the hour of afternoon-prayer, when I remembered it and hastening to the appointed place, found him under the tree, dead, with a new shroud under his head, exhaling a fragrance of musk.

1 The doggrel is phenomenal.

So I washed him and shrouded him and prayed over him, then dug a hole in the sand and buried him, after I had taken his ragged gown and bottle and staff, with which I crossed the Nile to the western side and there nighted. As soon as morning dawned and the city-gate opened, I sighted a young man known to me as a loose fellow, clad in fine clothes, and his hands stained with Henna, who said to me, "Art thou not such an one?" "Yes," answered I; and he said, "Give me the trust." Quoth I, "What is that?" Quoth he, "The gown, the gourd, and the staff." I asked him, "Who told thee of them?" and he answered, "I know nothing, save that I spent yesternight at the wedding of one of my friends singing and carousing till daylight, when I lay me down to sleep and take my rest; and, behold! there stood by me a personage who said, "Verily Allah Almighty hath taken such a saint to Himself and hath appointed thee to fill his place; so go thou to a certain person (naming the ferryman), and take of him the dead man's gown and bottle and staff, for he left them with him for thee." So I brought them out and gave them to him; whereupon he doffed his clothes, and donning the gown went his way and left me.[1] And when the glooms closed around me, I fell a-weeping; but that night while sleeping I saw the Lord of Holiness (glorified and exalted be He!) in a dream saying, "O my servant, is it grievous to thee that I have granted to one of My servants to return to Me? Indeed, this is of My bounty, that I vouchsafe to whom I will, for I over all things am Almighty." So I repeated these couplets:—

Lover with lovèd[2] loseth will and aim; * All choice (an couldst thou know) were sinful shame,
Or grant He favour and with union grace * Or from thee turn away, He hath no blame.
An from such turning thou no joy enjoy * Depart! the place for thee no place became.
Or canst His near discern not from His far? * Then Love's in vain and thou'rt a-rear and lame.
If pine for Thee afflict my sprite, or men * Hale me to death, the rein Thy hand shall claim!

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1 He went in wonder and softened heart to see the miracle of saintly affection.

2 In Sufistical parlance, the creature is the lover and the Creator the Beloved: worldly existence is Disunion, parting, severance, and the life to come is Reunion. The basis of the idea is the human soul being a divinæ particula auræ, a disjoined molecule from the Great Spirit, imprisoned in a jail of flesh; and it is so far valuable that it has produced a grand and pathetic poetry.

So turn Thee to or fro, to me 'tis one ; * What Thou ordainest none shall dare defame :
My love hath naught of aim but Thine approof * And if Thou say we part I say the same.

And of the tales they tell is one concerning

THE ISLAND KING AND THE PIOUS ISRAELITE.

There was once a notable of the Children of Israel, a man of wealth, who had a pious and blessed son. When his last hour drew nigh, his son sat down at his head and said to him, "O my lord, give me an injunction." Quoth the father, "O dear son, I charge thee, swear not by Allah or truly or falsely." Then he died, and certain lewd fellows of the Children of Israel heard of the charge he had laid on his son, and began coming to the latter and saying, "Thy father had such and such moneys of mine, and thou knowest it; so give me what was entrusted to him or else make oath that there was no trust." The good son would not disobey his sire's injunction, so gave them all they claimed; and they ceased not to deal thus with him till his wealth was spent and he fell into straitest predicament. Now the young man had a pious and blessed wife, who had borne him two little sons ; so he said to her, "The folk have multiplied their demands on me and, while I had the wherewithal to free myself of debt, I rendered it freely ; but naught is now left us, and if others make demands upon me, we shall be in absolute distress, I and thou ; our best way were to save ourselves by fleeing to some place, where none knoweth us, and earn our bread among the lower of the folk." Accordingly, he took ship with her and his two children, knowing not whither he should wend ; but, "When Allah judgeth, there is none to reverse His judgment [1]" ; and quoth the tongue of the case :—

O flier from thy home when foes affright ! * Whom led to weal and happiness such flight,
Grudge not this exile when he flees abroad * Where he on wealth and welfare may alight.
An pearls for ever did abide in shell, * The kingly crown they ne'er had deckt and dight.

The ship was wrecked, yet the man saved himself on a plank

1 Koran, xiii. 41.

and his wife and children also saved themselves, but on other planks. The waves separated them and the wife was cast up in one country and one of the boys in another. The second son was picked up by a ship, and the surges threw the father on a desert island, where he landed and made the Wuzu-ablution. Then he called the prayer-call——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Eightieth Night,

She said, It hath reached me, O auspicious King, that when the man landed upon the island, he made the Wuzu-ablution to free himself from the impurities of the sea and called the call to prayer and stood up to his devotions, when, behold, there came forth of the sea creatures of various kinds and prayed with him. When he had finished, he went up to a tree and stayed his hunger with its fruits; after which he found a spring of water and drank thereof and praised Allah, to whom be honour and glory! He abode thus three days, and whenever he stood up to pray the sea-creatures came out and prayed in the same manner as he prayed. Now after the third day, he heard a voice crying aloud and saying, "O thou just man and pious, who didst so honour thy father and revere the decrees of thy Lord, grieve not, for Allah (be He extolled and exalted!) shall restore to thee all which left thy hand. In this isle are hoards and moneys, and things of price which the Almighty willeth thou shalt inherit, and they are in such a part of this place. So bring thou them to light; and verily, we will send ships unto thee; and do thou bestow charity on the folk and bid them to thee." So he sought out that place, and the Lord discovered to him the treasures in question. Then ships began resorting to him, and he gave abundant largesse to the crews, saying to them, "Be sure ye direct the folk unto me and I will give them such and such a thing and appoint to them this and that." Accordingly, there came folk from all parts and places, nor had ten years passed over him ere the island was peopled and the man became its King.[1] No one came to him but he entreated him with munificence, and his name was noised abroad, throughout the length and breadth of the earth. Now his elder son had fallen into the hands of a man who reared him and taught him polite accomp-

1 Robinson Crusoe, with a touch of Arab prayerfulness. Also the story of the Knight Placidus in the Gesta (cx.), Boccaccio, etc.

lishments; and, in like manner, the younger was adopted by one who gave him a good education and brought him up in the ways of merchants. The wife also happened upon a trader who entrusted to her his property and made a covenant with her that he would not deal dishonestly by her, but would aid her to obey Allah (to whom belong Majesty and Might!) and he used to make her the companion of his voyages and his travels. Now the elder son heard the report of the King and resolved to visit him, without knowing what he was; so he went to him and was well received by the King, who made him his secretary. Presently the other son heard of the King's piety and justice and was also taken into his service as a steward. Then the brothers abode awhile, neither knowing the other, till it chanced that the merchant, in whose home was their mother, also hearing of the King's righteous and generous dealing with the lieges, freighted a ship with rich stuffs and other excellent produce of the land, and taking the woman with him, set sail for the island. He made it in due course and landing, presented himself with his gift before the King; who rejoiced therein with exceeding joy and ordered him a splendid return-present. Now there were among the gifts certain aromatic roots of which he would have the merchant acquaint him with the names and uses; so he said to him, "Abide with us this night."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Eighty-first Night,

She said, It hath reached me, O auspicious King, that when the King said, "Abide with us this night," the merchant replied, "We have in the ship one to whom I have promised to entrust the care of her to none save myself; and the same is a holy woman whose prayers have brought me weal, and I have felt the blessing of her counsels." Rejoined the King, "I will send her some trusty men, who shall pass the night in the ship and guard her and all that is with her." The merchant agreed to this and abode with the King, who called his secretary and steward and said to them, "Go and pass the night in this man's ship and keep it safe, Inshallah!" So they went up into the ship and seating themselves, this on the poop and that on the bow, passed a part of the night in repeating the names of Allah (to whom belong Majesty and Might!). Then quoth one to the other, "Ho, Such-an-one! The King bade us keep watch and I fear lest sleep overtake us;

so, come, let us discourse of stories of fortune and of the good we have seen and the trials of life." Quoth the other, "O my brother, as for my trials Fate parted me from my mother and a brother of mine, whose name was even as thine; and the cause of our parting was this. My father took ship with us from such a place, and the winds rose against us and were contrary, so that the ship was wrecked and Allah broke our fair companionship." Hearing this the first asked, "What was the name of thy mother, O my brother?" and the second answered, "So-and-so." Said the elder, "And of thy father?" said the younger, "So-and-so." Thereat brother threw himself upon brother saying, "By Allah, thou art my very brother!" And each fell to telling the other what had befallen him in his youth, whilst the mother heard all they said, but held her peace and in patience possessed her soul. Now when it was morning, one said to the other, "Come, brother, let us go to my lodging and talk there"; and the other said, "'Tis well." So they went away, and presently the merchant came back and finding the woman in great trouble, said to her, "What hath befallen thee and why this concern?" Quoth she, "Thou sentest to me yesternight men who tempted me to evil, and I have been in sore annoy with them." At this he was wroth, and repairing to the King, reported the conduct of his two trusty wights. The King summoned the twain forthwith, as he loved them for their fidelity and piety; and sending for the woman, that he might hear from her own lips what she had to say against them, thus bespake her, "O woman, what hath betided thee from these two men in whom I trust?" She replied, "O King, I conjure thee by the Almighty, the Bountiful One, the Lord of the Empyrean, bid them repeat the words they spoke yesternight." So he said to them, "Say what ye said and conceal naught thereof." Accordingly, they repeated their talk, and lo! the King rising from his throne, gave a great cry and threw himself upon them, embracing them and saying, "By Allah, ye are my very sons!" Therewith the woman unveiled her face and said, "And by Allah, I am their very mother." So they were united and abode in all solace of life and its delight till death parted them; and so glory be to Him who delivereth His servant when he resorteth to Him, and disappointeth not his hope in Him and his trust! And how well saith the poet on the subject:—

Each thing of things hath his appointed tide * When 'tis, O brother, granted or denied.
Repine not if affliction hit thee hard; * For woe and welfare aye conjoint abide:

How oft shall woman see all griefs surround * Yet feel a joyance thrill what lies inside!
How many a wretch, on whom the eyes of folk * Look down, shall grace exalt to pomp and pride!
This man is one long suffering grief and woe; * Whom change and chance of Time have sorely tried:
The World divided from what held he dearest, * After long union scattered far and wide;
But deigned his Lord unite them all again, * And in the Lord is every good descried.
Glory to Him whose Providence rules all * Living, as surest proofs for us decide.
Near is the Near One; but no wisdom clearer * Shows him, nor distant wayfare brings Him nearer.

And this tale is told of

ABU AL-HASAN AND ABU JA'AFAR THE LEPER.[1]

I HAD been many times to Meccah (Allah increase its honour!) and the folk used to follow me for my knowledge of the road and remembrance of the water-stations. It happened one year that I was minded to make the pilgrimage to the Holy House and visitation of the tomb of His Prophet (on whom be blessing and the Peace!), and I said in myself, "I well know the way and will fare alone." So I set out and journeyed till I came to Al-Kadisíyah[2] and entering the mosque there, saw a man suffering from black leprosy seated in the prayer-niche. Quoth he on seeing me, "O Abu al-Hasan, I crave thy company to Meccah." Quoth I to myself, "I fled from all my companions, and how shall I company with lepers?" So I said to him, "I will bear no man company"; and he was silent at my words. Next day I walked on alone, till I

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1 Arabs note two kinds of leprosy, "Bahak" or "Baras," the common or white, and "Juzám," the black leprosy; the leprosy of the joints, mal rouge. Both are attributed to undue diet as eating fish and drinking milk; and both are treated with tonics, especially arsenic. Leprosy is regarded by Moslems as a Scriptural malady on account of its prevalence amongst the Israelites, who, as Manetho tells us, were expelled from Egypt because they infected and polluted the population. In mediæval Christendom an idea prevailed that the Saviour was a leper; hence the term "morbus sacer"; the honours paid to the sufferers by certain Saints and the Papal address (Clement III., A.D. 1189) dilectis filiis leprosis. (Farrar's Life of Christ, i. 149.)

2 A city in Irak; famous for the three days' battle which caused the death of Yezdegird, last Sassanian king.

came to Al-Akabah,[1] where I entered the mosque and found the leper seated in the prayer-niche. So I said to myself, "Glory be to Allah! how hath this fellow preceded me hither?" But he raised his head to me and said with a smile, "O Abu al-Hasan, He doth for the weak that which surpriseth the strong!" I passed that night confounded at what I had seen; and, as soon as morning dawned, set out again by myself; but when I came to Arafat[2] and entered the mosque, behold! there was the leper seated in the niche! So I threw myself upon him and kissing his feet said, "O my lord, I crave thy company." But he answered, "This may in no way be." Then I began weeping and wailing at the loss of his converse, when he said, "Spare thy tears which will avail thee naught!"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Eighty-second Night,

She said, It hath reached me, O auspicious King, that Abu al-Hasan continued:—Now when I saw the leper man seated in the prayer-niche, I threw myself upon him and said, "O my lord, I crave thy company"; and fell to kissing his feet. But he answered, "This may in no way be!" Then I began weeping and wailing at the loss of his company when he said, "Spare thy tears which will avail thee naught!" and he recited these couplets:—

Why dost thou weep when I depart and thou didst parting claim; * And cravest union when we ne'er shall reunite the same?
Thou lookedest on nothing save my weakness and disease; * And saidst, "Nor goes nor comes, or night or day, this sickly frame."
Seest not how Allah (glorified His glory ever be!) * Deigneth to grant His slave's petition wherewithal he came.
If I, to eyes of men be that and only that they see, * And this my body show itself so full of grief and grame,
And I have naught of food that shall supply me to the place * Where crowds unto my Lord resort impelled by single aim,
I have a high Creating Lord whose mercies aye are hid; * A Lord who hath none equal and no fear is known to Him.

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1 A mountain pass near Meccah famous for the "First Fealty of the Steep" (Pilgrimage, ii. 126). The mosque was built to commemorate the event.

2 To my surprise I read in Mr. Redhouse's "Mesnevi" (Trübner, 1881): "Arafat, the mount where the victims are slaughtered by the pilgrims" (p. 60). This ignorance is phenomenal. Did Mr. Redhouse never read Burckhardt or Burton?

So fare thee safe and leave me lone in strangerhood to wone * For He, the only One, consoles my loneliness so lone.

Accordingly, I left him; but every station I came to, I found he had foregone me, till I reached Al-Madinah, where I lost sight of him and could hear no tidings of him. Here I met Abu Yazíd al-Bustámi and Abu Bakr al-Shibli and a number of other Shaykhs and learned men, to whom with many complaints I told my case, and they said, "Heaven forbid that thou shouldst gain his company after this! He was Abu Ja'afar the leper, in whose name folk at all times pray for rain and by whose blessing-prayers their end attain." When I heard their words, my desire for his company redoubled and I implored the Almighty to reunite me with him. Whilst I was standing on Arafat,[1] one pulled me from behind, so I turned and behold, it was my man. At this sight I cried out with a loud cry and fell down in a fainting fit; but when I came to myself he had disappeared from my sight. This increased my yearning for him and the ceremonies were tedious to me, and I prayed Almighty Allah to give me sight of him; nor was it but a few days after, when lo! one pulled me from behind, and I turned and it was he again. Thereupon he said, "Come, I conjure thee and ask thy want of me." So I begged him to pray for me three prayers; first, that Allah would make me love poverty; secondly, that I might never lie down at night upon provision assured to me; and thirdly, that He would vouchsafe me to look upon His bountiful Face. So he prayed for me as I wished, and departed from me. And indeed Allah hath granted me what the devotee asked in prayer; to begin with He hath made me so love poverty that, by the Almighty! there is naught in the world dearer to me than it, and secondly since such a year, I have never lain down to sleep upon assured provision; withal hath He never let me lack aught. As for the third prayer, I trust that He will vouchsafe me that also, even as He hath granted the two precedent, for right Bountiful and Beneficent is His Godhead, and Allah have mercy on him who said[2]:—

> Garb of Fakir, renouncement, lowliness;
> His robe of tatters and of rags his dress;
>
> And pallor ornamenting brow as though
> 'Twere wanness such as waning crescents show.
>
> Wasted him prayer a-through the long-lived night,
> And flooding tears ne'er cease to dim his sight.

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1 *i.e.* listening to the sermon.
2 It is sad doggrel.

Memory of Him shall cheer his lonely room;
Th' Almighty nearest is in nightly gloom.

The Refuge helpeth such Fakir in need;
Help e'en the cattle and the wingèd breed:

Allah for sake of him of wrath is fain,
And for the grace of him shall fall the rain;

And if he pray one day for plague to stay,
'Twill stay, and 'bate man's wrong and tyrants slay.

While folk are sad, afflicted one and each,
He in his mercy's rich, the generous leach:

Bright shines his brow; an thou regard his face
Thy heart illumined shines by light of grace.

O thou who shunnest souls of worth innate,
Departs thee (woe to thee!) of sins the weight.

Thou thinkest to overtake them, while thou bearest
Follies, which slay thee whatso way thou farest,

Didst wot their worth thou hadst all honour showed,
And tears in streamlets from thine eyes had flowed.

To catarrh-troubled men flowers lack their smell;
And brokers ken for how much clothes can sell;

So haste and with thy Lord reunion sue,
And haply fate shall lend thee aidance due,

Rest from rejection and estrangement-stress,
And Joy thy wish and will shall choicely bless.

His court wide open for the suer is dight:—
One, very God, the Lord, th' Almighty might.

And they also tell a tale of

THE QUEEN OF THE SERPENTS.[1]

THERE was once, in days of yore and in ages and times long gone before, a Grecian sage called Daniel, who had disciples and scholars; and the wise men of Greece were obedient to his bidding and relied upon his learning. Withal had Allah denied him a man-child. One night, as he lay musing and weeping over the lack of a son who might inherit his lore, he bethought him that Allah (extolled and exalted be He!) heareth the prayer

1 This long story, containing sundry episodes and occupying fifty-three nights, is wholly omitted by Lane (ii. 643) because " it is a compound of the most extravagant absurdities." He should have enabled his readers to form their own judgment.

of those who resort to Him, and that there is no doorkeeper at the door of His bounties and that He favoureth whom He will without compt and sendeth no supplicant empty away; nay, He filleth their hands with favours and benefits. So he besought the Almighty, the Bountiful, to vouchsafe him a son to succeed him, and to endow him abundantly with His beneficence. Then he returned home and carnally knew his wife, who conceived by him the same night.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Eighty-third Night,

She said, It hath reached me, O auspicious King, that the Grecian sage returned home and knew his wife who conceived by him the same night. A few days after this he took ship for a certain place, but the ship was wrecked and he saved himself on one of her planks, while only five leaves remained to him of all the books he had. When he returned home, he laid the five leaves in a box and locking it, gave the key to his wife (who then showed big with child), and said to her, "Know that my decease is at hand and that the time draweth nigh for my translation from this abode temporal to the home which is eternal. Now thou art with child and after my death wilt haply bear a son: if this be so, name him Hásib Karím al-Dín[1] and rear him with the best of rearing. When the boy shall grow up and shall say to thee:—What inheritance did my father leave me? give him these five leaves, which when he shall have read and understood, he will be the most learned man of his time." Then he farewelled her and heaving one sigh, departed the world and all that is therein—the mercy of Allah the Most Highest be upon him! His family and friends wept over him and washed him and bore him forth in great state and buried him; after which they wended their ways home. But few days passed ere his widow bare a handsome boy and named him Hasib Karim al-Din, as her husband charged her; and immediately after his birth she summoned the astrologers, who calculated his ascendants and drawing his horoscope, said to her, "Know, O woman! that this birth will live many a year; but that will be after a great peril in the early part of his life, wherefrom, an he escape, he will

1 Called Jamasp (brother and minister of the ancient Persian King Gushtasp) in the translations of Trébutien and others from Von Hammer. He was the son of the Prophet Daniel, famed as a physician.

be given the knowledge of all the exact sciences." So saying they went their ways. She suckled him two years,[1] then weaned him, and when he was five years old, she placed him in a school to learn his book, but he would read nothing. So she took him from school and set him to learn a trade; but he would not master any craft and there came no work from his hands. The mother wept over this and the folk said to her, "Marry him: haply he will take heart for his wife and learn him a trade." So she sought out a girl and married him to her; but, despite marriage and the lapse of time, he remained idle as before, and would do nothing. One day, some neighbours of hers, who were woodcutters, came to her and said, "Buy thy son an ass and cords and an axe, and let him go with us to the mountain and we will all of us cut wood for fuel. The price of the wood shall be his and ours, and he shall provide thee and his wife with his share." When she heard this, she joyed with exceeding joy and bought her son an ass and cords and hatchet; then, carrying him to the woodcutters, delivered him into their hands and solemnly committed him to their care. Said they, "Have no concern for the boy, our Lord will provide him: he is the son of our Shaykh." So they carried him to the mountain, where they cut firewood and loaded their asses therewith; then returned to the city and selling what they had cut, spent the moneys on their families. This they did on the next day and the third and ceased not for some time, till it chanced one day a violent storm of rain broke over them, and they took refuge in a great cave till the downfall should pass away. Now Hasib Karim al-Din went apart from the rest into a corner of the cavern and sitting down fell to smiting the floor with his axe. Presently he noted that the ground sounded hollow under the hatchet; so he dug there awhile and came to a round flagstone with a ring in it. When he saw this, he was glad and called his comrades the woodcutters, ——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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1 The usual term of lactation in the East, prolonged to two years and a-half, which is considered the rule laid down by the Shara' or precepts of the Prophet. But it is not unusual to see children of three and even four years hanging to their mothers' breasts. During this period the mother does not cohabit with her husband; the separation beginning with her pregnancy. Such is the habit, not only of the "lower animals," but of all ancient peoples, the Egyptians (from whom the Hebrews borrowed it), the Assyrians, and the Chinese. I have discussed its bearing upon pregnancy in my "City of the Saints": the Mormons insist upon this law of purity being observed; and the beauty, strength, and good health of the younger generation are proofs of their wisdom.

Now when it was the Four Hundred and Eighty-fourth Night,

She said, It hath reached me, O auspicious King, that when Hasib Karim al-Din saw the flagstone with the ring, he was glad and called his comrades the woodcutters, who came to him, and finding it was fact soon pulled up the stone and discovered under it a trap-door, which being opened showed a cistern full of bees' honey.[1] Then said they to one another, "This is a large store and we have nothing for it but to return to the city and fetch vessels wherein to carry away the honey, and sell it and divide the price, whilst one of us stands by the cistern, to guard it from outsiders." Quoth Hasib, "I will stay and keep watch over it till you bring your pots and pans." So they left him on guard there and repairing to the city, fetched vessels, which they filled with honey and loading their asses therewith carried them to the streets and sold the contents. They returned on the morrow and thus they did several days in succession, sleeping in the town by night and drawing off the stuff by day, whilst Hasib abode on guard by it till but little remained, when they said one to other, "It was Hasib Karim al-Din found the honey, and to-morrow he will come down to the city and complain against us and claim the price of it, saying, 'Twas I found it; nor is there escape for us but that we let him down into the cistern to bale out the rest of the honey and leave him there; so will he die of hunger and none shall know of him." They all fell in with this plot as they were making for the place; and when they reached it one said to him, "O Hasib, go down into the pit and bale out for us the rest of the honey." So he went down and passed up to them what remained of the honey after which he said to them, "Draw me up, for there is nothing left." They made him no answer; but, loading their asses, went off to the city and left him alone in the cistern. Thereupon he fell to weeping and crying, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" Such was his case; but as regards his comrades, when they reached the city and sold the honey, they repaired to Hasib's mother, weeping, and said to her, "May thy head outlive thy son Hasib!" She asked, "What brought about his death?" and they answered, "We were cutting wood on the mountain-top, when there fell on us a heavy

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1 Thus distinguishing it from "Asal-kasab," cane honey, or sugar. See vol. i., night xxvi.

downfall of rain and we took shelter from it in a cavern; and suddenly thy son's ass broke loose and fled into the valley, and he ran after it to turn it back, when there came out upon them a great wolf, who tore thy son in pieces and ravened the ass." When the mother heard this, she beat her face and strewed dust on her head and fell to mourning for her son; and she kept life and soul together only by the meat and drink which they brought her every day. As for the woodcutters, they opened them shops and became merchants and spent their lives in eating and drinking and laughing and frolicking. Meanwhile Hasib Karim al-Din, who ceased not to weep and call for help, sat down upon the cistern-edge when behold, a great scorpion fell down on him; so he rose and killed it. Then he took thought and said, "The cistern was full of honey; how came this scorpion here?" Accordingly, he got up and examined the well right and left, till he found a crevice from which the scorpion had fallen and saw the light of day shining through it. So he took out his woodman's knife and enlarged the hole till it was big as a window, when he crept through it and after walking for some time, came to a vast gallery, which led him to a huge door of black iron bearing a padlock of silver wherein was a key of gold. He stole up to the door and looking through the chink, saw a great light shining within; so he took the key, and opening the door went on for some time till he came to a large artificial lake, wherein he caught sight of something that shimmered like silver. He walked up to it and at last he saw hard by a hillock of green jasper, and on the hill-top a golden throne studded with all manner gems.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Eighty-fifth Night,

She said, It hath reached me, O auspicious King, that when Hasib reached the hillock he found it of green jasper surmounted by a golden throne studded with all manner gems, round which were set many stools, some of gold, some of silver, and others of leek-green emerald. He clomb the hillock, and counting the stools found them twelve thousand in number; then he mounted the throne which was set on the centre, and seating himself thereon fell to wondering at the lake and the stools, and he marvelled till drowsiness overcame him and he dropt asleep. Presently, he was aroused by a loud snorting and hissing and rustling, so he opened his eyes; and sitting up saw each stool occupied by a huge serpent an hundred cubits in length. At this sight great fear gat

hold of him; his spittle dried up for the excess of his dread, and he despaired of life, as all their eyes were blazing like live coals. Then he turned towards the lake and saw that what he had taken for shimmering water was a multitude of small snakes, none knoweth their compt save Allah the Most High. After awhile there came up to him a serpent as big as a mule, bearing on its back a tray of gold, wherein lay another serpent which shone like crystal and whose face was as that of a woman[1] and who spake with human speech. And as soon as she was brought up to Hasib, she saluted him and he returned the salutation. Thereupon, one of the serpents seated on the stools came up and, lifting her off the tray, set her on one of the seats, and she cried out to the other serpents in their language, whereupon they all fell down from their stools and did her homage. But she signed to them to sit and they did so. Then she addressed Hasib, saying, "Have no fear of us, O youth; for I am the Queen of the Serpents and their Sultánah." When he heard her speak on this wise, he took heart and she bade the serpents bring him somewhat of food.[2] So they brought apples and grapes and pomegranates and pistachio-nuts and filberts and walnuts and almonds and bananas, and set them before him, and the Queen-serpent said, "Welcome, O youth! What is thy name?" Answered he, "Hasib Karim al-Din"; and she rejoined, "O Hasib, eat of these fruits, for we have no other meat and fear thou nothing from us at all." Hearing this he ate his fill and praised Allah Almighty; and presently they took away the trays from before him, and the Queen said, "Tell me, O Hasib, whence thou art and how camest thou hither and what hath befallen thee." So he told her his story from first to last, the death of his father; his birth; his being sent to school where he learnt nothing; his becoming a wood-cutter; his finding the honey-cistern; his being abandoned therein; his killing the scorpion; his widening the crevice; his finding the iron door and his coming upon the Queen, and he ended his long tale with saying, "These be my adventures from beginning to end, and only Allah wotteth what will betide me after all this!" Quoth the Queen, after listening to his words, "Nothing save good shall betide thee":——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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1 The student of Hinduism will remember the Nága-Kings and Queens (Melusines and Echidnæ) who guard the earth-treasures in Naga-land. The first appearance of the snake in literature is in Egyptian hieroglyphs, where he forms the letters f and t, and acts as a determinative in the shape of a Cobra di Capello (Coluber Naja) with expanded hood.

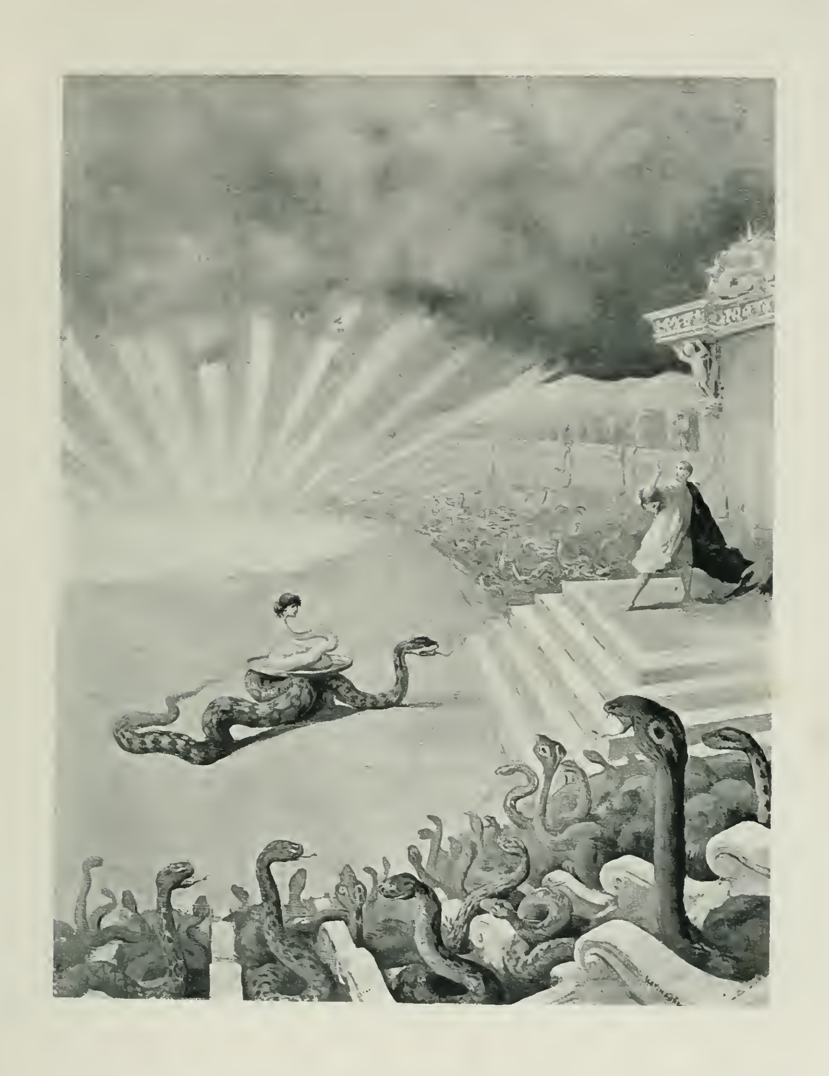
2 In token that he was safe.

No. 27.

The Queen of the Serpents.

"There came up to him a serpent as big as a mule, bearing on its back a tray of gold, wherein lay another serpent which shone like crystal and whose face was as that of a woman and who spake with human speech."







Now when it was the Four Hundred and Eighty-sixth Night,

She said, It hath reached me, O auspicious King, that when the Serpent-queen had heard his story she said, "Nothing save good shall betide thee : but I would have thee, O Hasib, abide with me some time, that I may tell thee my history and acquaint thee with the wondrous adventures which have happened to me. "I hear and obey thy hest," answered he; and she began to tell in these words,

THE ADVENTURES OF BULUKIYA.

KNOW thou, O Hasib, there was once in the city of Cairo a King of the Banu Isra'íl, a wise and a pious, who was bent double by pouring over books of learning, and he had a son named Bulúkiyá. When he grew old and weak and was nigh upon death, his Grandees and Officers of state came up to salute him, and he said to them, "O folk, know that at hand is the hour of my march from this world to the next, and I have no charge to lay on you, save to commend to your care my son Bulukiya." Then said he, "I testify that there is no god save *the* God"; and, heaving one sigh, departed the world—the mercy of Allah be upon him! They laid him out and washed him and buried him with a procession of great state. Then they made his son Bulukiya Sultan in his stead; and he ruled the kingdom justly and the people had peace in his time. Now it befell one day that he entered his father's treasuries to look about him, and coming upon an inner compartment and finding the semblance of a door opened it and passed in. And lo! he found himself in a little closet, wherein stood a column of white marble, on the top of which was a casket of ebony; he opened this also and saw therein another casket of gold containing a book. He read the book and found in it an account of our lord Mohammed (whom Allah bless and preserve!) and how he should be sent in the latter days[1] and be the lord of

1 "Akhir al-Zamán." As old men praise past times, so prophets prefer to represent themselves as the last. The early Christians caused much scandal amongst the orderly law-loving Romans by their wild and mistaken predictions of the end of the world being at hand. The catastrophe is a fact for each man under the form of death; but the world has endured for untold ages and there is no apparent cause why it should not endure as many more. The "latter days," as the religious dicta of most "revelations" assure us, will be richer in sinners than in sanctity: hence "End of Time" is a facetious Arab title for a villain of superior quality. My Somali escort applied it to one thus distinguished: in 1875, I heard at Aden that he ended life by the spear, as we had all predicted.

the first Prophets and the last. On seeing the personal description Bulukiya's heart was taken with love of him, so he at once assembled all the notables of the Children of Israel, the Cohens or diviners, the scribes and the priests, and acquainted them with the book, reading portions of it to them and adding, "O folk, needs must I bring my father out of his grave and burn him." The lieges asked, "Why wilt thou burn him?" and he answered, "Because he hid this book from me and imparted it not to me." Now the old King had excerpted it from the Torah or Pentateuch and the Books of Abraham, and had set it in one of his treasuries and concealed it from all living. Rejoined they, "O King, thy father is dead; his body is in the dust and his affair is in the hands of his Lord; thou shalt not take him forth of his tomb." So he knew that they would not suffer him to do this thing by his sire, and leaving them, he repaired to his mother, to whom said he, "O my mother, I have found in one of my father's treasuries a book containing a description of Mohammed (whom Allah bless and keep!), a prophet who shall be sent in the latter days; and my heart is captivated with love of him. Wherefore am I resolved to wander over the earth till I forgather with him; else I shall die of longing for his love." Then he doffed his clothes and donned an Abá gown of goat's hair and coarse sandals, saying, "O my mother, forget me not in thy prayers." She wept over him and said, "What will become of us after thee?" but Bulukiya answered, "I can endure no longer, and I commit my affair and thine to Allah who is Almighty." Then he set out on foot Syria-wards without the knowledge of any of his folk, and coming to the sea-board found a vessel whereon he shipped as one of the crew. They sailed till he made an island, where Bulukiya landed with the crew, but straying away from the rest he sat down under a tree and sleep got the better of him. When he awoke, he sought the ship but found that she had set sail without him, and in that island he saw serpents as big as camels and palm-trees, which repeated the names of Allah (be He extolled and exalted!) and blessed Mohammed (whom the Lord assain and save!), proclaiming the Unity and glorifying the Glorious; whereat he wondered——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Eighty-seventh Night,

She said, It hath reached me, O auspicious King, that when Bulukiya saw the serpents glorifying God and proclaiming the

Unity, he wondered with extreme wonder. When they saw him, they flocked to him, and one of them said to him, "Who and whence art thou, and whither goest thou, and what is thy name?" Quoth he, "My name is Bulukiya; I am of the Children of Israel, and being distracted for love of Mohammed (whom Allah bless and keep!), I come in quest of him. But who are ye, O noble creatures?" Answered they, "We are of the dwellers in the Jahannam-hell; and Almighty Allah created us for the punishment of Kafirs." "And how came ye hither?" asked he, and the Serpents answered, "Know, O Bulukiya, that Hell,[1] of the greatness of her boiling, breatheth twice a year, expiring in the summer and inspiring in the winter, and hence the summer-heat and winter-cold. When she exhaleth she casteth us forth of her maw, and we are drawn in again with her inhaled breath." Quoth Bulukiya, "Say me, are there greater serpents than you in Hell?" and they said, "Of a truth we are cast out with the expired breath but by reason of our smallness; for in Hell every serpent is so great, that were the biggest of us to pass over its nose it would not feel us.[2]" Asked Bulukiya, "Ye sing the praises of Allah and invoke blessings on Mohammed, whom the Almighty assain and save! Whence wot ye of Mohammed?" and they answered, "O Bulukiya, verily his name is written on the gates of Paradise; and but for him Allah had not created the worlds[3] nor Paradise, nor heaven nor hell nor earth, for He made all things that be, solely on his account, and hath conjoined his name with His own in every place; wherefore we love Mohammed, whom Allah bless and preserve!" Now hearing the serpent's converse did but inflame

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1 Jahannam and the other six Hells are personified as feminine.

2 These puerile exaggerations are fondly intended to act as nurses frighten naughty children.

3 Alluding to an oft-quoted saying, "Lau lá-ka, etc. Without thee, (O Mohammed) We (Allah) had not created the spheres," which may have been suggested by "Before Abraham was I am" (John viii. 58); and by Gate xci. of Zoroastrianism, "O Zardusht, for thy sake I have created the world" (Dabistan, i. 344). The sentiment is by no means "Shi'ah," as my learned friend Prof. Aloys Sprenger supposes. In his Mohammed (p. 220) we find an extract from a sectarian poet, "For thee we dispread the earth; for thee we caused the waters to flow: for thee we vaulted the heavens." As Baron Alfred von Kremer, another learned and experienced Orientalist, reminds me, the "Shi'ahs" have always shown a decided tendency to this kind of apotheosis, and have deified or quasi-deified Ali and the Imams. But the formula is first found in the highly orthodox Burdah-poem of Al-Busiri:—

"But for him (Lau lá-hu) the world had never come out of nothingness."

Hence it has been widely diffused. See Les Aventures de Kamrup (pp. 146-7) and Les Œuvres de Wali (pp. 51-52), by M. Garcin de Tassy and the Dabistan (vol. i. pp. 2-3).

Bulukiya's love for Mohammed and yearning for his sight; so he took leave of them; and making his way to the sea-shore, found there a ship made fast to the beach; he embarked therein as a seaman and sailed nor ceased sailing till he came to another island. Here he landed and walking about awhile found serpents great and small, none knoweth their number save Almighty Allah, and amongst them a white Serpent, clearer than chrystal, seated in a golden tray borne on the back of another serpent as big as an elephant. Now this, O Hasib, was the Serpent-queen, none other than myself. Quoth Hasib, "And what answer didst thou make him?" Quoth she, "Know, O Hasib, that when I saw Bulukiya, I saluted him with the salam, and he returned my salutation, and I said to him, "Who and what art thou and what is thine errand and whence comest thou and whither goest thou?" Answered he, "I am of the Children of Israel; my name is Bulukiya, and I am a wanderer for the love of Mohammed, whose description I have read in the revealed scriptures, and of whom I go in search. But what art thou and what are these serpents about thee?" Quoth I, "O Bulukiya, I am the Queen of the Serpents; and when thou shalt forgather with Mohammed (whom Allah assain and save!) bear him my salutation." Then Bulukiya took leave of me and journeyed till he came to the Holy City which is Jerusalem. Now there was in that stead a man who was deeply versed in all sciences, more especially in geometry and astronomy and mathematics, as well as in white magic[1] and Spiritualism; and he had studied the Pentateuch and the Evangel and the Psalms and the Books of Abraham. His name was Affán; and he had found in certain of his books, that whoso should wear the seal-ring of our lord Solomon, men and Jinn and birds and beasts and all created things would be bound to obey him. Moreover, he had discovered that our lord Solomon had been buried in a coffin which was miraculously transported beyond the Seven Seas to the place of burial;——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Eighty-eighth Night,

She said, It hath reached me, O auspicious King, that Affan had found in certain books that none, mortal or spirit, could pluck the

1 Arab. "Simiyá" from the Pers., a word apparently built on the model of "Kimiyá"=alchemy, and applied, I have said, to fascination, minor miracles, and white magic generally, like the Hindu "Indrajal." The common term for Alchemy is Ilm al-Káf (the K-science) because it is not safe to speak of it openly as alchemy.

seal-ring from the lord Solomon's finger; and that no navigator could sail his ship upon the Seven Seas over which the coffin had been carried. Moreover, he had found out by reading that there was a herb of herbs and that if one express its juice and anoint therewith his feet, he should walk upon the surface of any sea that Allah Almighty had created, without wetting his soles; but none could obtain this herb without he had with him the Serpent-queen. When Bulukiya arrived at the Holy City, he at once sat down to do his devotions and worship the Lord; and, whilst he was so doing, Affan came up and saluted him as a True Believer. Then seeing him read the Pentateuch and adoring the Almighty, he accosted him saying, "What is thy name, O man; and whence comest thou and whither goest thou?" He answered, "My name is Bulukiya; I am from the city of Cairo and am come forth wandering in quest of Mohammed, whom Allah bless and preserve!" Quoth Affan, "Come with me to my lodging that I may entertain thee." "To hear is to obey," replied Bulukiya. So the devotee took him by the hand and carried him to his house, where he entreated him with the utmost honour and presently said to him, "Tell me thy history, O my brother, and how thou camest by the knowledge of Mohammed (whom Allah assain and save!) that thy heart hath been taken with love of him and hath compelled thee to fare forth and seek him; and lastly tell me who it was directed thee in this road." So he related to him his tale in its entirety; whereupon Affan, who well-nigh lost his wits for wonder, said to him, "Make tryst for me with the Queen of the Serpents and I will bring thee in company with Mohammed, albeit the date of his mission is yet far distant. We have only to prevail upon the Queen and carry her in a cage to a certain mountain where the herbs grow; and as long as she is with us the plants as we pass them will parley with human speech and discover their virtues by the ordinance of Allah the Most High. For I have found in my books that there is a certain herb, and all who express its juice and anoint therewith their feet shall walk upon whatsoever sea Almighty Allah hath made, without wetting sole. When we have found the magical herb, we will let her go her way; and then will we anoint our feet with the juice and cross the Seven Seas, till we come to the burial-place of our lord Solomon. Then we will take the ring off his finger and rule even as he ruled, and win all our wishes. We will enter the Main of Murks[1] and drink of the Water of Life, and so the Almighty will let us tarry till the

1 Mare Tenebrarum = Sea of Darknesses; usually applied to the "mournful and misty Atlantic."

End of Time, and we shall forgather with Mohammed, whom Allah bless and preserve!" Hearing these words, Bulukiya replied, "O Affan, I will make tryst for thee with the Serpent-queen, and at once show thee her abiding place." So Affan made him a cage of iron, and providing himself with two bowls, one full of wine and the other of milk, took ship with Bulukiya and sailed till they came to the island, where they landed and walked upon it. Then Affan set up the cage in which he laid a noose, and withdrew after placing in it the two bowls, when he and Bulukiya concealed themselves afar off. Presently, up came the Queen of the Serpents (that is, myself) and examined the cage. When she (that is I) smelt the savour of the milk she came down from the back of the snake which bore her tray, and entering the cage drank up the milk. Then she went to the bowl of wine and drank of it, whereupon her head became giddy and she slept. When Affan saw this, he ran up, and locking the cage upon her, set it on his head and made for the ship, he and Bulukiya. After awhile she awoke, and finding herself in a cage of iron on a man's head, and seeing Bulukiya walking beside the bearer, said to him, "This is the reward of those who do no hurt to the sons of Adam." Answered he, "O Queen, have no fear of us, for we will do thee no hurt at all. We wish thee only to show us the herb which, when pounded and squeezed yieldeth a juice, and this rubbed upon the feet conferreth the power of walking dryshod upon what sea soever Almighty Allah hath created; and when we have found that, we will return thee to thy place and let thee wend thy way." Then Affan and Bulukiya fared on for the hills where grew the herbs; and as they went about with the Queen, each plant they passed began to speak and avouch its virtues by permission of Allah the Most High. As they were thus doing and the herbs speaking right and left behold, a plant spoke out and said, "I am the herb ye seek. and all who gather and crush me and anoint their feet with my juice, shall fare over what sea soever Allah Almighty hath created and yet ne'er wet sole." When Affan heard this he set down the cage from his head, and gathering what might suffice them of the herb, crushed it, and filling two vials with the juice kept them for future use; and with what was left they anointed their feet. Then they took up the Serpent-queen's cage and journeyed days and nights till they reached the island, where they opened the cage and let out her (that is me). When I found myself at liberty, I asked them what use they would make of the juice, and they answered, "We design to anoint our feet and to cross the Seven Seas to the

burial-place of our lord Solomon[1] and take the seal-ring from his finger." Quoth I, "Far, far is it from your power to possess yourselves of the ring!" They enquired, "Wherefore?" and I replied, "Because Almighty Allah vouchsafed unto our lord Solomon the gift of this ring and distinguished him thereby, for that he said to Him:—O Lord, give me a kingdom which may not be obtained after me; for Thou verily art the Giver of kingdoms.[2] So that ring is not for you." And I added, "Had ye twain taken the herb, whereof all who eat shall not die until the First Blast,[3] it had better availed you than this ye have gotten; for ye shall nowise come at your desire thereby." Now when they heard this, they repented them with exceeding penitence and went their ways.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Eighty-ninth Night,

She said, It hath reached me, O auspicious King, that when Bulukiya and Affan heard these words, they repented them with exceeding penitence and went their ways. Such was their case; but as regards myself (continued the Serpent-queen) I went in quest of my host and found it fallen in piteous case, the stronger of them having grown weak in my absence and the weaker having died. When they saw me they rejoiced and flocking about me, asked, "What hath befallen thee, and where hast thou been?" So I told them what had passed, after which I gathered my forces together and repaired with them to the Mountain Kaf, where I wont to winter, summer-freshing in the place where thou now seest me, O Hasib Karim al-Din. This, then, is my story and what befell me. Thereupon Hasib marvelled at her words and said to her, "I beseech thee, of thy favour, bid one of thy guards bear me forth to the surface of the earth, that I may go to my people." She replied, "O Hasib, thou shalt not have leave to depart from us

1 Some Moslems hold that Solomon and David were buried in Jerusalem; others on the shore of Lake Tiberias. Mohammed, according to the history of Al-Tabari (p. 56, vol. i. Dubeux's "Chronique de Tabari") declares that the Jinni bore Solomon's corpse to a palace hewn in the rock upon an island surrounded by a branch of the "Great Sea" and set him on a throne, with his ring still on his finger, under a guard of twelve Jinns. "None hath looked upon the tomb save only two, Affan who took Bulukiya as his companion: with extreme pains they arrived at the spot, and Affan was about to carry off the ring when a thunderbolt consumed him. So Bulukiya returned."

2 Koran, xxxviii. 34; or, "art the liberal giver."

3 *i.e.* of the last trumpet blown by the Archangel Israfil: an idea borrowed from the Christian. Hence the title of certain churches—*ad Tubam.*

till winter come, and needs must thou go with us to the Mountain Kaf and solace thyself with the sight of the hills and sands and trees and birds magnifying the One God, the Victorious; and look upon Marids and Ifrits and Jinn, whose number none knoweth save Almighty Allah." When Hasib heard this he was sore chafed and chagrined; then he said to her, " Tell me of Affan and Bulukiya; when they departed from thee and went their way, did they cross the Seven Seas and reach the burial-place of our lord Solomon or not; and if they did, had they power to take the ring or not?" Answered she, " Know that when they left me, they anointed their feet with juice; and, walking over the water, fared on from sea to sea, diverting themselves with the wonders of the deep, nor ceased their faring till they had traversed the Seven Seas and came in sight of a mountain, soaring high in air, whose stones were emeralds and whose dust was musk; and in it was a stream of running water. When they made it they rejoiced, saying each to other:—Verily we have won our wish; and they entered the passes of the mountain and walked on, till they saw from afar a cavern surmounted by a great dome, shining with light. So they made for the cavern, and entering it beheld therein a throne of gold studded with all manner jewels, and about it stools whose number none knoweth save Allah Almighty. And they saw lying at full length upon the throne our lord Solomon, clad in robes of green silk inwoven with gold and broidered with jewels and precious minerals; his right hand was passed over his breast, and on the middle finger was the seal-ring whose lustre outshone that of all other gems in the place. Then Affan taught Bulukiya adjurations and conjurations galore and said to him:—Repeat these conjurations and cease not repeating until I take the ring. Then he went up to the throne, but as he drew near unto it, lo! a mighty serpent came forth from beneath it and cried out at him with so terrible a cry that the whole place trembled and sparks flew from its mouth, saying,—Begone, or thou art a dead man! But Affan busied himself with his incantations and suffered himself not to be startled thereby. Then the serpent blew such a fiery blast at him that the place was like to be set on fire, and said to him,—Woe to thee! Except thou turn back, I will consume thee! Hearing these words Bulukiya left the cave, but Affan, who suffered himself not to be troubled, went up to the Prophet; then he put out his hand to the ring and touched it and strove to draw it off the lord Solomon's finger; and, behold, the serpent blew on him once more and he became a heap of ashes. Such was his case; but as regards Bulukiya he fell down

in a swoon."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Ninetieth Night,

She said, It hath reached me, O auspicious King, that the Queen continued:—When Bulukiya saw Affan burnt up by the fire and become a heap of ashes he fell down in a swoon. Thereupon the Lord (magnified be His Majesty!) bade Gabriel descend earthwards and save him ere the serpent should blow on him. So Gabriel descended without delay and finding Affan reduced to ashes and Bulukiya in a fit, aroused him from his trance and saluting him, asked, "How camest thou hither?" Bulukiya related to him his history from first to last, adding, "Know that I came not hither but for the love of Mohammed (whom Allah assain and save!) of whom Affan informed me that his mission would take place at the End of Time; moreover, that none should forgather with him but those who endured to the latter days by drinking of the Water of Life through means of Solomon's seal. So I companied him hither and there befell him what befell; but I escaped the fire, and now it is my desire that thou inform me where Mohammed is to be found." Quoth Gabriel, "O Bulukiya, go thy ways, for the time of Mohammed's coming is yet far distant." Then he ascended up to heaven forthright, and Bulukiya wept with sore weeping and repented of that which he had done, calling to mind my words, whenas I said to them, "Far is it from man's power to possess himself of the ring." Then he descended from the mountain and returned in exceeding confusion to the sea-shore and passed the night there, marvelling at the mountains and seas and islands around him. When morning dawned, he anointed his feet with the herb-juice and descending to the water, set out and fared on over the surface of the seas days and nights, astonied at the terrors of the main and the marvels and wonders of the deep, till he came to an island as it were the Garden of Eden. So he landed and finding himself in a great and pleasant island, paced about it and saw with admiration that its dust was saffron and its gravel carnelian and precious minerals; its hedges were of jessamine, its vegetation was of the goodliest of trees and of the brightest of odoriferous shrubs; its brushwood was of Comorin and Sumatran aloes-wood and its reeds were sugar-canes. Round about it were roses and narcissus and amaranths and gilly-flowers and chamomiles and

white lilies and violets, and other flowers of all kinds and colours. Of a truth the island was the goodliest place, abounding in space, rich in grace, a compendium of beauty material and spiritual. The birds warbled on the boughs with tones far sweeter than chaunt of Koran and their notes would console a lover whom longings unman. And therein the gazelle frisked free and fain and wild cattle roamed about the plain. Its trees were of tallest height; its streams flowed bright; its springs welled with waters sweet and light; and all therein was a delight to sight and sprite. Bulukiya marvelled at the charms of the island but knew that he had strayed from the way he had first taken in company with Affan. He wandered about the place and solaced him with various spectacles until nightfall, when he climbed into a tree to sleep; but as he sat there, musing over the beauty of the site, behold, the sea became troubled and there rose up to the surface a great beast, which cried out with a cry so terrible that every living thing upon the isle trembled. As Bulukiya gazed upon him from the tree and marvelled at the bigness of his bulk, he was presently followed unexpectedly by a multitude of other sea-beasts in kind manifold, each holding in his fore-paw a jewel which shone like a lamp, so that the whole island became as light as day for the lustre of the gems. After awhile there appeared from the heart of the island, wild beasts of the land, none knoweth their number save Allah the Most High; amongst which Bulukiya noted lions and panthers and lynxes and other ferals; and these land-beasts flocked down to the shore; and, forgathering with the sea-beasts, conversed with them till daybreak, when they separated and each went his own way. Thereupon Bulukiya, terrified by what he had seen, came down from the tree and making the sea-shore, anointed his feet with the magical juice, and set out once more upon the surface of the water. He fared on days and nights over the Second Sea, till he came to a great mountain skirting which ran a Wady without end, the stones whereof were magnetic iron and its beasts lions and hares and panthers. He landed on the mountain-foot and wandered from place to place till nightfall, when he sat down sheltered by one of the base-hills on the sea-side, to eat of the dried fish thrown up by the sea. Presently, he turned from his meal and behold, a huge panther was creeping up to rend and raven him; so he anointed his feet in haste with the juice and descending to the surface of the water, fled walking over the Third Sea, in the darkness; for the night was black and the wind blew stark. Nor did he stay his course till he reached

another island, whereon he landed and found there trees bearing fruits both fresh and dry.[1] So he took of these fruits and ate and praised Allah Almighty; after which he walked for solace about the island till eventide,——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Ninety-first Night,

She said, It hath reached me, O auspicious King, that Bulukiya (continued the Queen) walked for solace about the island till eventide, when he lay down to sleep. As soon as day brake, he began to explore the place and ceased not for ten days, after which he again made the shore and anointed his feet and setting out over the Fourth Sea, walked upon it many nights and days, till he came to a third island of fine white sand without sign of trees or grass. He walked about it awhile but finding its only inhabitants sakers which nested in the sand, he again anointed his feet and trudged over the Fifth Sea, walking night and day till he came to a little island, whose soil and hills were like chrystal. Therein were the veins wherefrom gold is worked; and therein also were marvellous trees whose like he had never seen in his wanderings, for their blossoms were in hue as gold. He landed and walked about for diversion till it was nightfall, when the flowers began to shine through the gloom like stars. Seeing this sight, he marvelled and said, "Assuredly, the flowers of this island are of those which wither under the sun and fall to the earth, where the winds smite them and they gather under the rocks and become the Elixir,[2] which the folk collect and thereof make gold." He slept there all that night and at sunrise he again anointed his feet and descending to the shore, fared on over the Sixth Sea nights and days, till he came to a fifth island. Here he landed and found, after walking an hour or so, two mountains covered with a multitude of trees, whose fruits were as men's heads hanging by the hair, and others whose fruits were green birds hanging by the feet; also a third kind, whose fruits were like aloes, if a drop of the juice fell on a man it burnt like fire; and others, whose fruits wept and laughed, besides many

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1 This may mean that the fruits were fresh and dried like dates or tamarinds (a notable wonder), or soft and hard of skin like grapes and pomegranates.

2 Arab. "Al-Iksir," meaning lit. an essence; also the philosopher's stone.

other marvels which he saw there. Then he returned to the sea-shore and finding there a tall tree sat down beneath it till supper-time when he climbed up into the branches to sleep. As he sat considering the wonderful works of Allah, behold, the waters became troubled, and there rose therefrom the daughters of the sea, each mermaid holding in her hand a jewel which shone like the morning. They came ashore and, forgathering under the trees, sat down and danced and sported and made merry whilst Bulukiya amused himself with watching and wondering at their gambols, which were prolonged till the morning, when they returned to the sea and disappeared. Then he came down and anointing his feet, set out on the surface of the Seventh Sea, over which he journeyed two whole months, without getting sight of highland or island or broadland or lowland or shoreland, till he came to the end thereof. And so doing he suffered exceeding hunger, so that he was forced to snatch up fishes from the surface of the sea and devour them raw for stress of famine. In such case he pushed on till in early forenoon he came to the sixth island, with trees a-growing and rills a-flowing, where he landed and walked about, looking right and left, till he came to an apple-tree and put forth his hand to pluck of the fruit, when lo! one cried out to him from the tree, saying, "An thou draw near to this tree and cut of it aught, I will cut thee in twain." So he looked and saw a giant forty cubits high, being the cubit of the people of that day; whereat he feared with sore fear and refrained from that tree. Then said he to the giant, "Why dost thou forbid me to eat of this tree?" Replied the other, "Because thou art a son of Adam, and thy father Adam forgot the covenant of Allah and sinned against Him and ate of the tree." Quoth Bulukiya, "What thing art thou and to whom belongeth this island, with its trees, and how art thou named?" Quoth the tall one, "My name is Sharáhiyá, and trees and island belong to King Sakhr[1]; I am one of his guards and in charge of his dominion," presently adding, "But who art thou and whence comest thou hither?" Bulukiya told him his story from beginning to end and Sharahiya said, "Be of good cheer," and brought him to eat. So he ate his fill and taking leave of the giant, set out again and ceased not faring on over the mountains and sandy deserts for ten days; at the end of which time he saw in the distance a dust-cloud hanging like a canopy in air; and

1 Name of the Jinni whom Solomon imprisoned in Lake Tiberias (see vol. i., night iii.).

making towards it, he heard a mighty clamour, cries and blows and sounds of mellay. Presently he reached a great Wady, two months' journey long; and, looking whence the shouts came, he saw a multitude of horsemen engaged in fierce fight and the blood running from them till it railed like a river. Their voices were thunderous and they were armed with lance and sword and iron mace and bow and arrow, and all fought with the utmost fury. At this sight he felt sore affright ——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Ninety-second Night,

She said, It hath reached me, O auspicious King, that the Queen continued:—When Bulukiya saw the host in fight, he felt sore affright and was perplexed about his case; but whilst he hesitated, behold, they caught sight of him and held their hands one from other and left fighting. Then a troop of them came up to him, wondering at his make, and one of the horsemen said to him, "What art thou and whence camest thou hither and whither art wending; and who showed thee the way that thou hast come to our country?" Quoth he, "I am of the sons of Adam and am come out, distracted for the love of Mohammed (whom Allah bless and preserve!), but I have wandered from my way." Quoth the horseman, "Never saw we a son of Adam till now, nor did any ever come to this land." And all marvelled at him and at his speech. "But what are ye, O creatures?" asked Bulukiya; and the rider replied, "We are of the Jánn." So he said, "O Knight, what is the cause of the fighting amongst you and where is your abiding-place and what is the name of this valley and this land?" He replied, "Our abiding-place is the White Country; and every year Allah Almighty commandeth us to come hither and wage war upon the unbelieving Jann." Asked Bulukiya, "And where is the White Country?" and the horseman answered, "It is behind the Mountain Kaf, and distant seventy-five years' journey from this place, which is termed the land of Shaddád son of 'Ád; we are here for Holy War; and we have no other business, when we are not doing battle, than to glorify God and hallow Him. Moreover, we have a ruler, King Sakhr hight, and needs must thou go with us to him, that he may look upon thee for his especial delight." Then they fared on (and he with them) till they came to their abiding-place; where he saw a multitude of magnificent

tents of green silk, none knoweth their number save Allah the Most High, and in their midst a pavilion of red satin, some thousand cubits in compass, with cords of blue silk and pegs of gold and silver. Bulukiya marvelled at the sight and accompanied them as they fared on, and behold this was the royal pavilion. So they carried him into the presence of King Sakhr, whom he found seated upon a splendid throne of red gold, set with pearls and studded with gems; the Kings and Princes of the Jann being on his right hand, and on his left his councillors and Emirs and Officers of state, and a multitude of others. The King seeing him bade introduce him, which they did; and Bulukiya went up to him and saluted him after kissing ground before him. The King returned his salute and said, "Draw near me, O mortal!" and Bulukiya went close up to him. Hereupon the King, commanding a chair to be set for him by his royal side, bade him sit down and asked him, "Who art thou?" and Bulukiya answered, "I am a man and one of the Children of Israel." "Tell me thy story," cried King Sakhr, "and acquaint me with all that hath befallen thee and how thou camest to this my land." So Bulukiya related to him all that had occurred in his wanderings from beginning to end——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Ninety-third Night,

She said, It hath reached me, O auspicious King, that the Queen continued :—When Bulukiya related to Sakhr what befell him in his wanderings, he marvelled thereat. Then he bade the servants bring food and they spread the tables and set on one thousand and five hundred platters of red gold and silver and copper, some containing twenty and some fifty boiled camels, and others some fifty head of sheep; at which Bulukiya marvelled with exceeding marvel. Then they ate and he ate with them, till he was satisfied and returned thanks to Allah Almighty; after which they cleared the tables and set on fruits, and they ate thereof, glorifying the name of God and invoking blessings on His prophet Mohammed (whom Allah bless and preserve!). When Bulukiya heard them make mention of Mohammed, he wondered and said to King Sakhr, "I am minded to ask thee some questions." Rejoined the King, "Ask what thou wilt"; and Bulukiya said, "O King, what are ye and what is your origin and how came ye to know of Mohammed (whom Allah assain and save!) that ye draw near to him and love him?" King Sakhr answered, "O Bulukiya, of

very sooth Allah created the fire in seven stages, one above the other, and each distant a thousand years' journey from its neighbour. The first stage he named Jahannam[1] and appointed the same for the punishment of the transgressors of the True-believers, who die unrepentant; the second he named Lazá and appointed for Unbelievers; the name of the third is Jahím and is appointed for Gog and Magog.[2] The fourth is called Sa'ír and is appointed for the host of Iblís. The fifth is called Sakar and is prepared for those who neglect prayer. The sixth is called Hatamah and is appointed for Jews and Christians. The seventh is named Háwiyah and is prepared for hypocrites. Such be the seven stages." Quoth Bulukiya, "Haply Jahannam hath least of torture for that it is the uppermost." "Yes," quoth King Sakhr, "the most endurable of them all is Jahannam; natheless in it are a thousand mountains of fire, in each mountain seventy thousand cities of fire, in each city seventy thousand castles of fire, in each castle seventy thousand houses of fire, in each house seventy thousand couches of fire, and in each couch seventy thousand manners of torment. As for the other hells, O Bulukiya, none knoweth the number of kinds of torment that be therein save Allah most Highest." When Bulukiya heard this he fell down in a fainting-fit, and when he came to himself he wept and said, "O King, what will be my case?" Quoth Sakhr, "Fear not, and know thou that whoso loveth Mohammed (whom Allah bless and keep!) the fire shall not burn him, for he is made free therefrom for his sake; and whoso belongeth to his Faith the fire shall fly him. As for us, the Almighty Maker created us of the fire; for the first that He made in Jahannam were two of His host, whom He called Khalít and Malít. Now Khalít was fashioned in the likeness of a lion, with a tail like a tortoise twenty years' journey in length, and ending in a member masculine; while Malít was like a pied wolf whose tail was furnished with a member feminine. Then Almighty Allah commanded the tails to couple

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1 Vulgarly pronounced "Jahannum." The second hell is usually assigned to Christians. As there are seven Heavens (the planetary orbits) so, to satisfy Moslem love of symmetry, there must be as many earths and hells under the earth. The Egyptians invented these grim abodes, and the marvellous Persian fancy worked them into poem.

2 Arab. "Yájúj and Majuj," the first named in Gen. x. 2, which gives the ethnology of Asia Minor, circ. B.C. 800. "Gomer" is the Gimri or Cymmerians, "Magog" the original Magi, a division of the Medes; "Javan" the Ionian Greeks; "Meshesh" the Moschi; and "Tiras" the Turusha, or primitive Cymmerians. In subsequent times, "Magog" was applied to the Scythians, and modern Moslems determine from the Koran (chapt. xviii. and xxi.) that Yajuj and Majuj are the Russians, whom they call Moska or Moskoff from the Moskwa River.

and copulate and do the deed of kind, and of them were born serpents and scorpions, whose dwelling is in the fire, that Allah may therewith torment those whom He casteth therein; and these increased and multiplied. Then Allah commanded the tails of Khalit and Malit to couple and copulate a second time, and the tail of Malit conceived by the tail of Khalit and bore fourteen children, seven male and seven female, who grew up and intermarried one with other. All were obedient to their sire, save one who disobeyed him and was changed into a worm which is Iblis (the curse of Allah be upon him!). Now Iblis was one of the Cherubim, for he had served Allah till he was raised to the heavens and cherished[1] by the especial favour of the Merciful One, who made him chief of the Cherubim."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Ninety-fourth Night,

She said, It hath reached me, O auspicious King, that the Queen continued:—"Iblis served God and became chief of Cherubim. When, however, the Lord created Adam (upon whom be the Peace!), He commanded Iblis to prostrate himself to him, but he drew back; so Allah Almighty expelled him from heaven and cursed him.[2] This Iblis had issue, and of his lineage are the devils; and as for the other six males, who were his elders, they are the ancestors of the true-believing Jann, and we are their descendants. Such, O Bulukiya, is our provenance.[3]" Bulukiya marvelled at the King's words and said, "O King, I pray thee, bid one of thy guards bear me back to my native land." "Naught of this may we do," answered Sakhr, "save by commandment of Allah Almighty; however, an thou desire to leave us and return home, I will mount thee on one of my mares and cause her carry thee to the farthest frontiers of my dominions, where thou wilt meet with the troops of another King, Barákhiyá hight,

1 I attempt to preserve the original pun: "Mukarrabin" (those near Allah) being the Cherubim, and the Creator causing Iblis to draw near Him (karraba).

2 A vulgar version of the Koran (chapt. vii), which seems to have borrowed from the Gospel of Barnabas. Hence Adam becomes a manner of God-man.

3 These wild fables are caricatures of Rabbinical legends which began with "Lilith," the Spirit-wife of Adam: Nature and her counterpart, Physis and Antiphysis, supply a solid basis for folk-lore. Among the Hindus we have Brahma (the Creator) and Visvakarmá (lit. the World-worker), the anti-Creator: the former makes a horse and a bull, and the latter caricatures them with an ass and a buffalo, and so forth.

who will recognise the mare at sight and take thee off her and send her back to us; and this is all we can do for thee, and no more." When Bulukiya heard these words he wept and said, "Do whatso thou wilt." So King Sakhr caused bring the mare, and setting Bulukiya on her back, said to him, "Beware lest thou alight from her or strike her or cry out in her face; for if thou do so she will slay thee; but abide quietly riding on her back till she stop with thee; then dismount and wend thy ways." Quoth Bulukiya, "I hear and I obey"; he then mounted and setting out, rode on a long while between the rows of tents; and stinted not riding till he came to the royal kitchens where he saw the great cauldrons, each holding fifty camels, hung up over the fires which blazed fiercely under them. So he stopped there and gazed with a marvel ever increasing till King Sakhr, thinking him to be anhungered, bade bring him two roasted camels; and they carried them to him and bound them behind him on the mare's crupper. Then he took leave of them and fared on, till he came to the end of King Sakhr's dominions, where the mare stood still and Bulukiya dismounted and began to shake the dust of the journey from his raiment. And behold, there accosted him a party of men who, recognising the mare, carried her and Bulukiya before their King Barakhiya. So he saluted him, and the King returned his greeting and seated him beside himself in a splendid pavilion, in the midst of his troops and champions and vassal Princes of the Jann ranged to right and left; after which he called for food and they ate their fill and pronounced the Alhamdolillah. Then they set on fruits, and when they had eaten thereof, King Barakhiya, whose estate was like that of King Sakhr, asked his guest, "When didst thou leave King Sakhr?" And Bulukiya answered, "Two days ago." Quoth Barakhiya, "Dost thou know how many days' journey thou hast come in these two days?" Quoth he, "No"; and the King rejoined, "Thou hast come a journey of threescore and ten months";——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Ninety-fifth Night,

She said, It hath reached me, O auspicious King, that the Queen continued:—Barakhiya said to Bulukiya, "In two days thou hast come a journey of threescore and ten months; moreover, when thou mountedst the mare, she was affrighted at thee,

knowing thee for a son of Adam, and would have thrown thee; so they bound on her back these two camels by way of weight to steady her." When Bulukiya heard this, he marvelled and thanked Allah Almighty for safety. Then said the King, "Tell me thy adventures and what brought thee to this our land." So he told him his story from first to last, and the King marvelled at his words, and kept Bulukiya with him two months. Upon this Hasib Karim al-Din, after he had marvelled at her story, again besought the Serpent-queen saying, "I pray thee of thy goodness and graciousness command one of thy subjects conduct me to the surface of the earth, that I may return to my family"; but she answered, "O Hasib, I know that the first thing thou wilt do, after seeing the face of the earth, will be to greet thy family and then repair to the Hammam-bath and bathe; and the moment thou endest thine ablutions will see the last of me, for it will be the cause of my death." Quoth Hasib, "I swear that I will never again enter the Hammam-bath so long as I live, but when washing is incumbent on me I will wash at home." Rejoined the Queen, "I would not trust thee though thou shouldst swear to me an hundred oaths; for such abstaining is not possible; and I know thee to be a son of Adam for whom no oath is sacred. Thy father Adam made a covenant with Allah the Most High, who kneaded the clay whereof He fashioned him forty mornings, and made His angels prostrate themselves to him; yet after all his promise did he forget and his oath violate, disobeying the commandment of his Lord." When Hasib heard this, he held his peace and burst into tears; nor did he leave weeping for the space of ten days, at the end of which time he said to the Queen, "Prithee acquaint me with the rest of Bulukiya's adventures." Accordingly, she began again as follows:—Know, O Hasib, that Bulukiya, after abiding two months with King Barakhiya, farewelled him and fared on over wastes and deserts nights and days, till he came to a high mountain which he ascended. On the summit he beheld seated a great Angel glorifying the names of God and invoking blessings on Mohammed. Before him lay a tablet covered with characters, these white and those black,[1] whereon his eyes were fixed, and his two wings were outspread to the full, one to the western and the other to the eastern horizon. Bulukiya approached and saluted the Angel, who returned his

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1 This is the "Lauh al-Mahfúz," the Preserved Tablet, upon which are written all Allah's decrees and the actions of mankind good (white) and evil (black); the "perspicuous Book" of the *Koran*, chapt. vi. 59. The idea again is Guebre.

salam adding, "Who art thou and whence comest thou, and whither wendest thou and what is thy story?" Accordingly, he repeated to him his history, from first to last, and the Angel marvelled mightily thereat, whereupon Bulukiya said to him, "I pray thee in return acquaint me with the meaning of this table and what is writ thereon; and what may be thine occupation and thy name." Replied the Angel, "My name is Michael, and I am charged with the shifts of night and day; and this is my occupation till the Day of Doom." Bulukiya wondered at his words and at his aspect and the vastness of his stature, and taking leave of him, fared onwards night and day till he came to a vast meadow, over which he walked, observing that it was traversed by seven streams and abounded in trees. He was struck by its beauty, and in one corner thereof he saw a great tree and under it four Angels. So he drew near to them and found the first in the likeness of a man, the second in the likeness of a wild beast, the third in the likeness of a bird, and the fourth in the likeness of a bull, engaged in glorifying Almighty Allah, and saying, "O my God and my Master and my Lord, I conjure Thee, by Thy truth and by the degree of Thy Prophet Mohammed (upon whom be blessings and the Peace!) to vouchsafe Thy mercy and grant Thy forgiveness to all things created in my likeness; for Thou over all things art Almighty!" Bulukiya marvelled at what he heard but continued his journey till he came to another mountain, and ascending it, found there a great Angel seated on the summit glorifying God and hallowing Him and invoking blessings on Mohammed (whom Allah assain and save!); and he saw that Angel continually opening and shutting his hands and bending and extending his fingers. He accosted him and saluted him; whereupon the Angel returned his salam and enquired who he was and how he came thither. So Bulukiya acquainted him with his adventures, including his having lost the way, and besought him to tell him in turn who he was and what was his function and what mountain was that. Quoth the Angel, "Know, O Bulukiya, that this is the mountain Kaf, which encompasseth the world; and all the countries the Creator hath made are in my grasp. When the Almighty is minded to visit any land with earthquake or famine or plenty or slaughter or prosperity, He biddeth me carry out His commands and I carry them out without stirring from my place; for know thou that my hands lay hold upon the roots of the earth,"——And Shahrazad perceived the dawn of day, and ceased to say her permitted say.

Now when it was the Four Hundred and Ninety-sixth Night,

She said, It hath reached me, O auspicious King, that the Queen continued :—When the angel said, "And know thou that my hands lay hold upon the roots of the earth," he asked, "And hath Allah created other worlds than this within the mountain Kaf?" The Angel answered, "Yes, He hath made a world white as silver, whose vastness none knoweth save Himself, and hath peopled it with Angels, whose meat and drink are His praise and hallowing and continual blessings upon His Prophet Mohammed (whom Allah bless and keep!). Every Thursday night[1] they repair to this mountain and worship in congregation Allah until the morning, and they assign the future recompense of their lauds and litanies to the sinners of the Faith of Mohammed (whom Allah assain and save!) and to all who make the Ghusl-ablution of Friday; and this is their function until the Day of Resurrection." Asked Bulukiya, "And hath Allah created other mountains behind the mountain Kaf?" whereto he answered, "Yes, behind this mountain is a range of mountains five hundred years' journey long, of snow and ice, and this it is that wardeth off the heat of Jahannam from the world, which verily would else be consumed thereby. Moreover, behind the mountain Kaf are forty worlds, each one the bigness of this world forty times told, some of gold and some of silver and others of carnelian. Each of these worlds hath its own colour, and Allah hath peopled them with angels that know not Eve nor Adam nor night nor day, and have no other business than to celebrate His praises and hallow Him and make profession of His Unity and proclaim His Omnipotence and supplicate Him on behalf of the followers of Mohammed (whom Allah bless and keep!). And know, also, O Bulukiya, that the earths were made in seven stages, one upon another, and that Allah hath created one of His Angels, whose stature and attributes none knoweth but Himself, and who beareth the seven stages upon his shoulders. Under this Angel Almighty Allah hath created a great rock, and under the rock a bull, and under the bull a huge fish, and under the fish a mighty ocean.[2] God once told Isa (upon whom be the Peace!) of this fish, and he said, O Lord, show me the fish that I may look upon it. So the Almighty commanded an angel to take Isa and show him the

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1 *i.e.* the night before Friday, which in Moslem parlance would be Friday night.

2 Again Persian "Gáw-i-Zamín" = the Bull of the Earth. "The cosmogony of the world," etc., as we read in the Vicar of Wakefield.

fish. Accordingly, he took him up and carried him (upon whom be the Peace!) to the sea, wherein the fish dwelt, and said, Look, O Isa, upon the fish. He looked, but at first saw nothing, when, suddenly, the fish darted past like lightning. At this sight Isa fell down a-swoon, and when he came to himself, Allah spake to him by inspiration, saying, O Isa, hast thou seen the fish and comprehended its length and its breadth? He replied, By Thy honour and glory, O Lord, I saw no fish; but there passed me by a great bull, whose length was three days' journey, and I know not what manner of thing this bull is. Quoth Allah, O Isa, this that thou sawest and which was three days in passing by thee, was but the head of the fish[1]; and know that every day I create forty fishes like unto this. And Isa hearing this, marvelled at the power of Allah the Almighty." Asked Bulukiya, "What hath Allah made beneath this sea which containeth the fish?" and the Angel answered, "Under the sea the Lord created a vast abyss of air, under the air fire, and under the fire a mighty serpent, by name Falak; and were it not for fear of the Most Highest, this serpent would assuredly swallow up all that is above it, air and fire and the Angel and his burden, without sensing it."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Ninety-seventh Night,

She said, It hath reached me, O auspicious King, that the Angel said to Bulukiya, when describing the serpent, "And were it not for fear of the Most Highest, this serpent would assuredly swallow up all that is above it, air, and fire, and the Angel and his burden, without sensing it. When Allah created this serpent He said to it by inspiration:—I will give thee somewhat to keep for me, so open thy mouth. The serpent replied:—Do whatso thou wilt; and opened his mouth and God placed Hell into his maw, saying:—Keep it until the Day of Resurrection. When that time comes, the Almighty will send His angels with chains to bring Hell and bind it until the Day when all men shall meet; and the Lord will order Hell to go open its gates and there will issue therefrom sparks bigger than the mountains." When Bulukiya heard these things he wept with sore weeping and taking leave of the Angel, fared on westwards, till he came in sight of two creatures sitting before a great shut gate. As he drew near, he saw that one of the gatekeepers had the semblance of a lion and the other that of a bull; so he saluted them and they returned his salam and enquired

1 The Calc. Edit. ii. 614, here reads by a clerical error "bull."

who and whence he was and whither he was bound. Quoth he, "I am of the sons of Adam, a wanderer for the love of Mohammed (whom Allah assain and save!), and I have strayed from my way." Then he asked them what they were and what was the gate before which they sat, and they answered, "We are the guardians of this gate thou seest and we have no other business than the praise and hallowing of Allah and the invocation of blessings on Mohammed (whom may He bless and keep!)" Bulukiya wondered and asked them, "What is within the gate?" and they answered, "We wot not." Then quoth he, "I conjure you, by the truth of your glorious Lord, open to me the gate that I may see that which is therein." Quoth they, "We cannot, and none may open this gate, of all created beings save Gabriel, the Faithful One, upon whom be the Peace!" Then Bulukiya lifted up his voice in supplication to Allah, saying, "O Lord, send me thy messenger Gabriel, the Faithful One, to open for me this gate that I may see what be therein"; and the Almighty gave ear unto his prayer and commanded the Archangel to descend to earth and open to him the gate of the Meeting-place of the Two Seas. So Gabriel descended and saluting Bulukiya, opened the gate to him, saying, "Enter this door, for Allah commandeth me to open to thee." So he entered and Gabriel locked the gate behind him and flew back to heaven. When Bulukiya found himself within the gate, he looked and beheld a vast ocean, half salt and half fresh, bounded on every side by mountain-ranges of red ruby, whereon he saw angels singing the praises of the Lord and hallowing Him. So he went up to them and saluted them and having received a return of his salam, questioned them of the sea and the mountains. Replied they, "This place is situate under the 'Arsh or empyreal heaven; and this Ocean causeth the flux and flow of all the seas of the world; and we are appointed to distribute them and drive them to the various parts of the earth, the salt to the salt and the fresh to the fresh,[1] and this is our employ until the Day of Doom. As for the mountain-ranges, they serve to limit and to contain the waters. But thou, whence comest thou and whither art thou bound?" So he told them his story and asked them of the road. They bade him traverse the surface of the ocean which lay before him; so he anointed his feet with the juice of the herb he had with him, and taking leave of the angels, set out upon the face of the sea and sped on over the water nights and days; and as he was faring, behold, he met

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1 *i.e.* lakes and rivers.

a handsome youth journeying along like himself, whereupon he greeted him and he returned his greeting. After they parted he espied four great Angels wayfaring over the face of the sea, and their going was like the blinding lightning; so he stationed himself in their road, and when they came up to him, he saluted them and said to them, "I ask you by the Almighty, the Glorious, to tell me your names and whither are ye bound?" Replied the first Angel, "My name is Gabriel and these my companions are called Isráfíl and Míká'íl and Azrá'íl. There hath appeared in the East a mighty dragon, which hath laid waste a thousand cities and devoured their inhabitants; wherefore Allah Almighty hath commanded us to go to him and seize him and cast him into Jahannam." Bulukiya marvelled at the vastness of their stature and fared on, as before, days and nights, till he came to an island where he landed and walked about for a while,——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Ninety-eighth Night,

She said, It hath reached me, O auspicious King, that Bulukiya landed on the island and walked about for a while, till he saw a comely young man with light shining from his visage, sitting weeping and lamenting between two built tombs. So he saluted him and he returned his salutation, and Bulukiya said to him, "Who art thou and what are these two built tombs between which thou sittest, and wherefore this wailing?" He looked at him and wept with sore weeping, till he drenched his clothes with his tears; then said, "Know thou, O my brother, mine is a marvellous story and a wondrous; but I would have thee sit by me and first tell me thy name and thine adventures and who thou art and what brought thee hither; after which I will, in turn, relate to thee my history." So Bulukiya sat down by him and related to him all that had befallen him from his father's death,[1] adding, "Such is my history, the whole of it, and Allah alone knoweth what will happen to me after this." When the youth heard his story, he sighed and said, "O thou unhappy! How few things thou hast seen in thy life compared with mine! Know, O Bulukiya, that unlike thyself I have looked upon our lord Solomon in his life, and have seen things past count or

1 Here some abridgment is necessary, for we have another recital of what has been told more than once.

reckoning. Indeed, my story is strange and my case out of range, and I would have thee abide with me, till I tell thee my history and acquaint thee how I come to be sitting here." Hearing this much Hasib again interrupted the Queen of the Serpents and said to her, "Allah upon thee, O Queen, release me and command one of thy servants carry me forth to the surface of the earth, and I will swear an oath to thee that I will never enter the Hammam-bath as long as I live." But she said, "This is a thing which may not be, nor will I believe thee upon thine oath." When he heard this he wept, and all the serpents wept on his account and took to interceding for him with their Queen, saying, "We beseech thee, bid one of us carry him forth to the surface of the earth and he will swear thee an oath never to enter the bath his life long." Now when Yamlaykhá (for such was the Queen's name) heard their appeal, she turned to Hasib and made him swear to her an oath; after which she bade a serpent carry him forth to the surface of the earth. The serpent made ready, but as she was about to go away with him, he turned to Queen Yamlaykha and said, "I would fain have thee tell me the history of the youth whom Bulukiya saw sitting between two tombs." So she said:—Know, O Hasib, that when Bulukiya sat down by the youth and told him his tale, from first to last, in order that the other might also recount his adventures and explain the cause of his sitting between the two tombs—— And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Four Hundred and Ninety-ninth Night,

She said, It hath reached me, O auspicious King, that the Queen continued:—When Bulukiya ended his recount, the youth said, "How few things of marvel hast thou seen in thy life, O unhappy! Now I have looked upon our lord Solomon while he was yet living and I have witnessed wonders beyond compt and conception." And he began to relate

THE STORY OF JANSHAH.[1]

Know, O my brother, that my sire was a King called Teghmús, who reigned over the land of Kabul and the Banu Shahlán, ten

1 This name, "King of Life," is Persian: "Tegh" or "Tigh" means a scymitar, and "Bahrwán," is, I conceive, a mistake for "Bihrún," the Persian name of Alexander the Great.

thousand warlike chiefs, each ruling over an hundred walled cities and an hundred citadels; and he was suzerain also over seven vassal princes, and tribute was brought to him from the broad lands between East and West. He was just and equitable in his rule and Allah Almighty had given him all this and had bestowed on him such mighty empire, yet had He not vouchsafed him a son (though this was his dearest wish) to inherit the kingdom after his decease. So one day it befell that he summoned the Olema and astrologers, the mathematicians and almanac-makers, and said, "Draw me my horoscope and look if Allah will grant me a son to succeed me." Accordingly, they consulted their books and calculated his dominant star and the aspects thereof; after which they said to him, "Know, O King, that thou shalt be blessed with a son, but by none other than the daughter of the King of Khorásán." Hearing this Teghmus joyed with exceeding joy and bestowing on the astrologers and wizards treasure beyond numbering or reckoning, dismissed them. His chief Wazir was a renowned warrior, by name 'Ayn Zár, who was equal to a thousand cavaliers in battle; so him he summoned and repeating to him what the astrologers had predicted, he said, "O Wazir, it is my will that thou equip thee for a march to Khorasan and demand for me the hand of its King Bahrwán's daughter." Receiving these orders the Wazir at once proceeded to get ready for the journey and encamped without the town with his troops and braves and retinue, whilst King Teghmus made ready as presents for the King of Khorasan fifteen hundred loads of silks and precious stones, pearls and rubies and other gems, besides gold and silver; and he also prepared a prodigious quantity of all that goeth to the equipment of a bride; then, loading them upon camels and mules, delivered them to Ayn Zar, with a letter to the following purport. "After invoking the blessing of Heaven, King Teghmus to King Bahrwan, greeting. Know that we have taken counsel with the astrologers and sages and mathematicians, and they tell us that we shall have boon of a boy-child, and that by none other than thy daughter. Wherefore I have despatched unto thee my Wazir Ayn Zar with great store of bridal gear, and I have appointed him to stand in my stead and to enter into the marriage-contract in my name. Furthermore, I desire that of thy favour thou wilt grant him his request without stay or delay; for it is my own, and all graciousness thou showest him I take for myself; but beware of crossing me in this, for know, O King Bahrwan, that Allah hath bestowed upon me the Kingdom of Kabul, and hath given me dominion

over the Banu Shahlan and vouchsafed me a mighty empire; and if I marry thy daughter, we will be, I and thou, as one thing in kingship; and I will send thee every year as much treasure as will suffice thee. And this is my desire of thee." Then King Teghmus sealed the letter with his own ring and gave it to the Wazir, who departed with a great company and journeyed till he drew near the capital of Khorasan. When King Bahrwan heard of his approach, he despatched his principal Emirs to meet him,[1] with a convoy of food and drink and other requisites, including forage for the steeds. So they fared forth with the train till they met the Wazir; then, alighting without the city, they exchanged salutations and abode there, eating and drinking, ten days; at the end of which time they mounted and rode on into the town, where they were met by King Bahrwan, who came out to greet the Wazir of King Teghmus and alighting, embraced him and carried him to his citadel. Then Ayn Zar brought out the presents and laid them before King Bahrwan, together with the letter of King Teghmus, which when the King read and understood, he joyed with joy exceeding and welcomed the Wazir, saying, "Rejoice in winning thy wish; and know that if King Teghmus sought of me my life, verily I would give it to him." Then he went in forthright to his daughter and her mother and his kinsfolk, and acquainting them with the King of Kabul's demand sought counsel of them, and they said, "Do what seemeth good to thee."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundredth Night,

She said, It hath reached me, O auspicious King, that King Bahrwan consulted his daughter and her mother and his kinsfolk and they said, "Do what seemeth good to thee." So he returned straightway to the Minister Ayn Zar and notified to him that his desire had been fulfilled; and the Wazir abode with him two months, at the end of which time he said to him, "We beseech thee to bestow upon us that wherefore we came, so we may depart to our own land." "I hear and obey," answered the King. Then he prepared all the gear wanted for the wedding; and when this was done he assembled his Wazirs and all his

1 Arab. "Mulákát," or meeting the guest, which, I have said, is an essential part of Eastern ceremony; the distance from the diwan, room, house, or town being proportioned to his rank or consideration.

Emirs and the Grandees of his realm and the monks and priests who tied the knot of marriage between his daughter and King Teghmus by proxy. And King Bahrwan bade decorate the city after the goodliest fashion and spread the streets with carpets. Then he equipped his daughter for the journey, and gave her all manner of presents and rarities and precious metals, such as none may describe; and Ayn Zar departed with the Princess to his own country. When the news of their approach reached King Teghmus, he bade celebrate the wedding festivities and adorn the city; after which he went in unto the Princess and abated her virginity; nor was it long before she conceived by him and, accomplishing her months, bare a man-child like the moon on the night of its full. When King Teghmus knew that his wife had given birth to a goodly son, he rejoiced with exceeding joy, and summoning the sages and astrologers and mathematicians, said to them, "I would that ye draw the horoscope of the new-born child with his ascendant and its aspects and acquaint me what shall befall him in his lifetime." So they made their calculations and found them favourable; but that he would in his fifteenth year be exposed to perils and hardships, and that if he survived he would be happy and fortunate, and become a greater king than his father and a more powerful. The King rejoiced greatly in this prediction and named the boy Janshah. Then he delivered him to the nurses, wet and dry, who reared him excellently well till he reached his fifth year, when his father taught him to read the Evangel and instructed him in the art of arms and lunge of lance and sway of sword, so that in fewer than seven years he was wont to ride a-hunting, and a-chasing; he became a doughty champion, perfect in all the science of the cavalarice and his father was delighted to hear of his knightly prowess. It chanced one day that King Teghmus and his son, accompanied by the troops, rode out for sport into the wolds and wilds and hunted till mid-afternoon of the third day, when the Prince started a gazelle of a rare colour, which fled before him. So he gave chase to it, followed by seven of King Teghmus's white slaves all mounted on swift steeds, and rode at speed after the gazelle, which fled before them till she brought them to the sea-shore. They all ran at her to take her as their quarry, but she escaped from them and, throwing herself into the waves,——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and First Night,

She said, It hath reached me, O auspicious King, that when Janshah and the Mamelukes ran at the gazelle to take her as their quarry, she escaped from them and, throwing herself into the waves, swam out to a fishing bark, that was moored near the shore, and sprang on board. Janshah and his followers dismounted and boarding the boat, made prize of the gazelle and were minded to return to shore with her, when the Prince espied a great island in the offing and said to his merry men, "I have a longing to visit yonder island." They answered, "We hear and obey," and sailed on till they came to the island, where they landed and amused themselves with exploring the place. Then they again embarked and taking with them the gazelle, set out to return homeward, but the murk of evening overtook them and they missed their way on the main. Moreover, a strong wind arose and drave the boat into mid-ocean, so that when they awoke in the morning they found themselves lost at sea. Such was their case; but as regards King Teghmus, when he missed his son, he commanded his troops to make search for him in separate bodies; so they dispersed on all sides and a company of them, coming to the sea-shore, found there the Prince's white slave whom he had left in charge of the horses. They asked him what was come of his master and the other six, and he told them what had passed; whereupon they took him with them and returned to the King and acquainted him with what they had learnt. When Teghmus heard their report, he wept with sore weeping and cast the crown from his head, biting his hands for vexation. Then he rose forthright and wrote letters and despatched them to all the islands of the sea. Moreover, he got together an hundred ships, and filling them with troops sent them to sail about in quest of Janshah, while he himself withdrew with his troops to his capital, where he abode in sore concern. As for Janshah's mother, when she heard of his loss she buffeted her face and began the mourning ceremonies for her son, making sure that he was dead. Meanwhile, Janshah and his men ceased not driving before the wind, and those in search of them cruised about for ten days, till finding no trace they returned and reported failure to the King. But a stiff gale caught the Prince's craft which went spooning till they made a second island, where they landed and walked about. Presently they came upon a spring of running water in the midst of the island, and saw from

afar a man sitting hard by it. So they went up to him and saluted him, and he returned their salam, speaking in a voice like the whistle[1] of birds. Whilst Janshah stood marvelling at the man's speech he looked right and left and suddenly split himself in twain, and each half went a different way.[2] Then there came down from the hills a multitude of men of all kinds, beyond count and reckoning; and they no sooner reached the spring than each one divided into two halves and rushed on Janshah and his Mamelukes to eat them. When the voyagers saw this they turned and fled seawards; but the cannibals pursued them and caught and ate three of the slaves, leaving only three slaves, who, with Janshah, reached the boat in safety; then launching her, they made for the water and sailed nights and days without knowing whither their ship went. They killed the gazelle and lived on her flesh, till the winds drove them to a third island which was full of trees and waters and flower-gardens and orchards laden with all fashion of fruits: and streams strayed under the tree-shade: brief, the place was a Garden of Eden. The island pleased the Prince, and he said to his companions, "Which of you will land and explore?" Then said one of the slaves, "That will I do"; but he replied, "This thing may not be; you must all land and explore the place while I abide in the boat." So he set them ashore,——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Second Night,

She said, It hath reached me, O auspicious King, that the Prince set them ashore, and they searched the island, East and West, but found no one; then they fared on inland to the heart thereof, till they came to a castle compassed about with ramparts of white marble, within which was a palace of the clearest chrystal, and set in its centre a garden containing all manner fruits beyond description, both fresh and dry, and flowers of grateful odour, and trees and birds singing upon the boughs. Amiddlemost the garden

1 Arab. "Sifr"; whistling is held by the Badawi to be the speech of devils; and the excellent explorer Burckhardt got a bad name by the ugly habit.

2 The Arabs call "Shikk" (split man) and the Persians "Nimchahrah" (half-face) a kind of demon like a man divided longitudinally; this gruesome creature runs with amazing speed and is very cruel and dangerous. For the celebrated soothsayers Shikk and Sátih see Chenery's Al-Hariri, p. 371.

was a vast basin of water, and beside it a great open hall with a raised daïs whereon stood a number of stools surrounding a throne of red gold, studded with all kinds of jewels and especially rubies. Seeing the beauty of the castle and the garden they entered and explored in all directions, but found no one there; so after rummaging the castle they returned to Janshah and told him what they had seen. When he heard their report, he cried, "Needs must I solace myself with a sight of it"; so he landed and accompanied them to the palace, which he entered, marvelling at the goodliness of the place. They then visited every part of the gardens and ate of the fruits and continued walking till it waxed dark, when they returned to the estrade and sat down, Janshah on the throne in the centre and the three others on the stools ranged to the right and left. Then the Prince, there seated, called to mind his separation from his father's throne-city[1] and country and friends and kinsfolk; and fell a-weeping and lamenting over their loss, whilst his men wept around him. And as they were thus sorrowing, behold they heard a mighty clamour that came from seaward, and looking in the direction of the clamour saw a multitude of apes, as they were a swarm of locusts. Now the castle and the island belonged to these apes, who, finding the strangers' boat moored to the strand, had scuttled it, and after, repaired to the palace, where they came upon Janshah and his men seated. Here the Serpent-queen again broke off her recital saying, "All this, O Hasib, was told to Bulukiya by the young man sitting between the two tombs." Quoth Hasib, "And what did Janshah with the apes?" so the Queen resumed her tale:— He and his men were sore affrighted at the appearance of the apes, but a company of them came up to the throne whereon he sat and kissing earth before him, stood awhile in his presence with their paws upon their breasts in posture of respect. Then another troop brought to the castle gazelles which they slaughtered and skinned; and roasting pieces of the flesh till fit for food they laid them on platters of gold and silver, and spreading the table made signs to Janshah and his men to eat. The Prince and his followers came down from their seats and ate, and the apes ate with them, till they were satisfied, when the apes took away the meat and set on fruits of which they partook and praised Allah the most Highest. Then Janshah asked the apes by signs what they were and to whom the palace belonged, and they answered him by signals, "Know

1 Arab. "Takht" (Persian) = a throne or a capital.

ye that this island belonged of yore to our lord Solomon, son of David (upon both of whom be the Peace!) and he used to come hither once every year for his solace.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Third Night,

She said, It hath reached me, O auspicious King, that when Janshah asked the apes by signs to whom the palace belonged, they answered him by signals, "Of a truth this place belonged of yore to our lord Solomon son of David (upon both of whom be the Peace!), who used to come hither once every year for his solace, and then wend his ways." Presently the apes continued, "And know, O King, that thou art become our Sultan and we are thy servants; so eat and drink, and whatso thou ever bid us, that will we do." So saying, they severally kissed earth between the hands of Janshah and all took their departure. The Prince slept that night on the throne and his men on the stools about him, and on the morrow, at daybreak, the four Wazirs or Captains of the apes presented themselves before him, attended by their troops, who ranged themselves about him, rank after rank, until the place was crowded. Then the Wazirs approached and exhorted him by signs to do justice amongst them and rule them righteously; after which the apes cried out to one another and went away, all save a small party which remained in presence to serve him. After awhile, there came up a company of apes with huge dogs in the semblance of horses, each wearing about his head a massive chain; and signed to Janshah and his three followers to mount and go with them. So they mounted, marvelling at the greatness of the dogs, and rode forth, attended by the four Wazirs and a host of apes like swarming locusts, some riding on dogs and others afoot till they came to the sea-shore. Janshah looked for the boat which brought him and finding it scuttled turned to the Wazirs and asked how this had happened to it; whereto they answered, "Know, O King, that when thou camest to our island, we kenned that thou wouldst be Sultan over us and we feared lest ye all flee from us in our absence, and embark in the boat; so we sank it." When Janshah heard this, he turned to his Mamelukes and said to them, "We have no means of escaping from these apes, and we must patiently await the ordinance of the Almighty." Then

they fared on inland and ceased not faring till they came to the banks of a river, on whose other side rose a high mountain, whereon Janshah saw a multitude of Ghúls. So he turned to the apes and asked them, "What are these Ghuls?" and they answered, "Know, O King, that these Ghuls are our mortal foes and we come hither to do battle with them." Janshah marvelled to see them riding horses, and was startled at the vastness of their bulk and the strangeness of their semblance; for some of them had heads like bulls and others like camels. As soon as the Ghuls espied the army of the apes, they charged down to the river-bank, and standing there, fell to pelting them with stones as big as maces; and between them there befell a sore fight. Presently, Janshah, seeing that the Ghuls were getting the better of the apes, cried out to his men, saying, "Uncase your bows and arrows and shoot at them your best shafts and keep them off from us." They did so and slew of the Ghuls much people, when there fell upon them sore dismay and they turned to flee; but the apes, seeing Janshah's prowess, forded the river, and headed by their Sultan chased the Ghuls, killing many of them in the pursuit, till they reached the high mountain where they disappeared. And while exploring the said mountain Janshah found a tablet of alabaster, whereon was written, "O thou who enterest this land, know that thou wilt become Sultan over these apes, and that from them there is no escape for thee except by the passes that run east and west through the mountains. If thou take the eastern pass, thou wilt fare through a country swarming with Ghuls and wild beasts, Marids and Ifrits, and thou wilt come, after three months' journeying, to the ocean which encompasseth the earth; but if thou travel by the western pass, it will bring thee, after four months' journeying, to the head of the Wady of Emmets.[1] When thou hast followed the road that leads through this mountain ten days," —— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Fourth Night,

She said, It hath reached me, O auspicious King, that Janshah read this much upon the tablet and found, at the end of the inscription, "Then thou wilt come to a great river, whose current

1. Arab. Wady al-Naml; a reminiscence of the Koranic Wady (chapt. xxvii.), which some place in Syria and others in Táif.

is so swift that it blindeth the eyes. Now this river drieth up every Sabbath,[1] and on the opposite bank lies a city wholly inhabited by Jews, who the faith of Mohammed refuse; there is not a Moslem among the band nor is there other than this city in the land. Better, therefore, lord it over the apes, for so long as thou shalt tarry amongst them they will be victorious over the Ghuls. And know also that he who wrote this tablet was the lord Solomon, son of David (upon both be the Peace!)." When Janshah read these words, he wept sore and repeated them to his men. Then they mounted again and surrounded by the army of the apes, who were rejoicing in their victory, returned to the castle. Here Janshah abode, sultaning over them for a year and a half. And at the end of this time he one day commanded the ape-army to mount and go forth a-hunting with him, and they rode out into the wolds and wilds, and fared on from place to place, till they approached the Wady of Emmets, which Janshah knew by the description of it upon the alabaster tablet. Here he bade them dismount, and they all abode there, eating and drinking, a space of ten days, after which Janshah took his men apart one night and said, "I purpose we flee through the Valley of Emmets and make for the town of the Jews; it may be Allah will deliver us from these apes, and we will go God's ways." They replied, "We hear and we obey": so he waited till some little of the night was spent, then, donning his armour, and girding his sword and dagger and such like weapons, and his men doing likewise, they set out and fared on westwards till morning. When the apes awoke and missed Janshah and his men, they knew that they had fled. So they mounted and pursued them, some taking the eastern pass and others that which led to the Wady of Emmets, nor was it long before the apes came in sight of the fugitives, as they were about to enter the valley, and hastened after them. When Janshah and his men saw them, they fled into the Emmet-valley; but the apes soon overtook them, and would have slain them, when, behold! there rose out of the earth a multitude of ants like swarming locusts, as big as dogs, and charged home upon the apes. They devoured many of their foes, and these also slew many of the ants; but help came to the emmets: now an ant would go up to an ape and smite him and cut him in twain, whilst ten apes could hardly master one ant and bear him

1 This is the old, old fable of the River Sabbation which Pliny (xxxi. 18) reports as "drying up every Sabbath-day" (Saturday): and which Josephus reports as breaking the Sabbath by flowing only on the Day of Rest.

away and tear him in sunder. The sore battle lasted till the evening but the emmets were victorious. In the gloaming Janshah and his men took to flight and fled along the sole of the Wady——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Fifth Night,

She said, It hath reached me O auspicious King, that in the gloaming Janshah and his men took to flight and fled along the sole of the Wady till the morning. With the break of day, the apes were up and at them, which when the Prince saw, he shouted to his men, "Smite with your swords." So they bared their blades and laid on load right and left, till there ran at them an ape, with tusks like an elephant, and smote one of the Mamelukes and cut him in sunder. Then the apes redoubled upon Janshah and he fled with his fellowers into the lower levels of the valley, where he saw a vast river and by its side a mighty many of ants. When the emmets espied Janshah they pushed on and surrounded him, and one of the slaves fell to smiting them with his sword and cutting them in twain; whereupon the whole host set upon him and slew him. At this pass, behold, up came the apes from over the mountain and fell in numbers upon Janshah; but he tore off his clothes and plunging into the river, with his remaining servant, struck out for the middle of the stream. Presently, he caught sight of a tree on the other bank; so he swam up to it and laying hold of one of its branches, hung to it and swung himself ashore, but as for the last Mameluke the current carried him away and dashed him to pieces against the mountain. Thereupon Janshah fell to wringing his clothes and spreading them in the sun to dry, what while there befell a fierce fight between the apes and the ants until the apes gave up the pursuit and returned to their own land. Meanwhile, Janshah, who abode alone on the river-bank, could do naught but shed tears till nightfall, when he took refuge in a cavern and there passed the dark hours, in great fear and feeling desolate for the loss of his slaves. At daybreak awaking from his sleep he set out again and fared on nights and days, eating of the herbs of the earth, till he came to the mountain which burnt like fire, and thence he made the river which dried up every Sabbath. Now it was a mighty stream and on the opposite bank stood a great city, which was the capital of the Jews mentioned in the tablet. Here he abode till the next Sabbath, when the river dried up and he walked over

to the other side and entered the Jew city, but saw none in the streets. So he wandered about till he came to the door of a homestead, which he opened and entering, espied within, the people of the house sitting in silence and speaking not a syllable. Quoth he, "I am a stranger and an-hungered"; and they signed to him, as to say, "Eat and drink, but speak not.[1]" So he ate and drank and slept that night and, when morning dawned, the master of the house greeted him and bade him welcome and asked him, "Whence comest thou and whither art thou bound?" At these words Janshah wept sore and told him all that had befallen him and how his father was King of Kabul; whereat the Jew marvelled and said, "Never heard we of that city, but we have heard from the merchants of the caravans that in that direction lieth a land called Al-Yaman." "How far is that land from this place," asked Janshah, and the Jew answered, "The Cafilah merchants pretend that it is a two years and three months' march from their land hither." Quoth Janshah, "And when doth the caravan come?" Quoth the Jew, "Next year 'twill come."—— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Sixth Night,

She said, It hath reached me, O auspicious King, that when the Jew was questioned anent the coming of the caravan, he replied, "Next year 'twill come." At these words the Prince wept sore and fell a-sorrowing for himself and his Mamelukes; and lamenting his separation from his mother and father, and all which had befallen him in his wanderings. Then said the Jew, "O young man, do not weep, but sojourn with us till the caravan shall come, when we will send thee with it to thine own country." So he tarried with the Jew two whole months, and every day he went out walking in the streets for his solace and diversion. Now it chanced one day, whilst he paced about the main thoroughfares, as of wont, and was bending his steps right and left, he heard a crier crying aloud and saying, "Who will earn a thousand gold pieces and a slave-girl of surpassing beauty and loveliness by working for me between morning and noontide?" But no one answered him, and Janshah said in his mind, "Were not this work dangerous and difficult, he would not offer a thousand dinars and a fair girl for

1 They were keeping the Sabbath. When lodging with my Israelite friends at Tiberias and Safet, I made a point of never speaking to them (after the morning salutation) till the Saturday was over

half a day's labour." Then he accosted the crier and said, "I will do the work"; so the man carried him to a lofty mansion where they found one who was a Jew and a merchant, seated on an ebony chair, to whom quoth the crier, standing respectfully before him, "O merchant, I have cried every day these three months, and none hath answered, save this young man." Hearing his speech the Jew welcomed Janshah, led him into a magnificent sitting-room and signalled to bring food. So the servants spread the table and set thereon all manner meats, of which the merchant and Janshah ate, and washed their hands. Then wine was served up and they drank; after which the Jew rose and bringing Janshah a purse of a thousand dinars and a slave-girl of rare beauty, said to him, "Take maid and money to thy hire." Janshah took them and seated the girl by his side when the trader resumed, "To-morrow to the work!" And so saying he withdrew and Janshah slept with the damsel that night. As soon as it was morning, the merchant bade his slaves clothe him in a costly suit of silk whenas he came out of the Hammam-bath. So they did as he bade them and brought him back to the house, whereupon the merchant called for harp and lute and wine, and they drank and played and made merry till the half of the night was past, when the Jew retired to his Harim and Janshah lay with his slave-girl till the dawn. Then he went to the bath and on his return the merchant came to him and said, "Now I wish thee to do the work for me." "I hear and obey," replied Janshah. So the merchant bade his slaves bring two she-mules and set Janshah on one, mounting the other himself. Then they rode forth from the city and fared on from morn till noon, when they made a lofty mountain, to whose height was no limit. Here the Jew dismounted, ordering Janshah to do the same; and when he obeyed the merchant gave him a knife and a cord, saying, "I desire that thou slaughter this mule." So Janshah tucked up his sleeves and skirts and going up to the mule, bound her legs with the cord, then threw her and cut her throat; after which he skinned her and lopped off her head and legs and she became a mere heap of flesh. Then said the Jew, "Slit open the mule's belly and enter it and I will sew it up on thee. There must thou abide awhile and whatsoever thou seest in her belly acquaint me therewith." So Janshah slit the mule's belly and crept into it, whereupon the merchant sewed it up on him and withdrew to a distance,——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Seventh Night,

She said, It hath reached me, O auspicious King, that the merchant sewed up the mule's belly on Janshah and withdrawing to a distance hid himself in the skirts of the mountain. After a while a huge bird swooped down on the dead mule and snatching it up, flew up with it to the top of the mountain, where it set down the quarry and would have eaten it; but Janshah, feeling the bird begin to feed, slit the mule's belly and came forth. When the bird saw him, it took fright at him and flew right away; whereupon he stood up, and looking right and left, saw nothing but the carcasses of dead men, mummied by the sun, and exclaimed, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" Then he looked down the precipice and espied the merchant standing at the mountain-foot, looking for him. As soon as the Jew caught sight of him, he called out to him, "Throw me down of the stones which are about thee, that I may direct thee to a way whereby thou mayst descend." So Janshah threw him down some two hundred of the stones, which were all rubies,[1] chrysolites and other gems of price; after which

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1 Arab. "La'al" and "Yákút," the latter also applied to the garnet and to a variety of inferior stones. The ruby is supposed by Moslems to be a common mineral thoroughly "cooked" by the sun, and produced only on the summits of mountains inaccessible even to Alpinists. The idea may have originated from exaggerated legends of the Badakhshán country (supposed to be the home of the ruby) and its terrors of break-neck foot-paths, jagged peaks and horrid ravines: hence our "*balass*-ruby" through the Spanish corruption "Balaxe." Epiphanius, archbishop of Salamis in Cyprus, who died A.D. 403, gives in a little treatise (De duodecim gemmis rationalis summi sacerdotis Hebræorum Liber, opera Fogginii, Romæ, 1743, p. 30), a precisely similar description of the mode of finding jacinths in Scythia. "In a wilderness in the interior of Great Scythia," he writes, "there is a valley begirt with stony mountains as with walls. It is inaccessible to man and so excessively deep that the bottom of the valley is invisible from the top of the surrounding mountains. So great is the darkness that it has the effect of a kind of chaos. To this place certain criminals are condemned, whose task it is to throw down into the valley slaughtered lambs from which the skin has been first taken off. The little stones adhere to these pieces of flesh. Thereupon the eagles, which live on the summits of the mountains, fly down following the scent of the flesh, and carry away the lambs with the stones adhering to them. They, then, who are condemned to this place, watch until the eagles have finished their meal, and run and take away the stones." Epiphanius, who wrote this, is spoken of in terms of great respect by many ecclesiastical writers, and St. Jerome styles the treatise here quoted, "Egregium volumen, quod si legere volueris, plenissimam scientiam consequeris"; and, indeed, it is by no means improbable that it was from the account of Epiphanius that this story was first translated into Arabic. A similar account is given by Marco Polo and by Nicolò de Conti, as of a usage which they had heard was practised in India, and the position ascribed to the mountain by-

he called out to him, saying, "Show me the way down and I will throw thee as many more." But the Jew gathered up the stones and binding them on the back of the mule, went his way without answering a word and left Janshah alone on the mountain-top. When the Prince found himself deserted, he began to weep and implore help of Heaven, and thus he abode three days; after which he rose and fared on over the mountainous ground two months' space, feeding upon hill-herbs; and he ceased not faring till he came to its skirts and espied afar off a Wady full of fruitful trees and birds harmonious, singing the praises of Allah, the One, the Victorious. At this sight he joyed with great joy and stayed not his steps till after an hour or so, he came to a ravine in the rocks through which the rain-torrents fell into the valley. He made his way down the cleft till he reached the Wady which he had seen from the mountain-top and walked on therein, gazing right and left, nor ceased so doing until he came in sight of a great castle, towering high in air. As he drew near the gates he saw an old man of comely aspect, and face shining with light standing thereat with a staff of carnelian in his hand, and, going up to him, saluted him. The Shaykh returned his salam and bade him welcome, saying, "Sit down, O my son." So he sat down at the door of the castle, and the old man said to him, "How camest thou to this land, untrodden by son of Adam before thee, and whither art thou bound?" When Janshah heard his words he wept bitterly at the thought of all the hardships he had suffered and his tears choked his speech. Quoth the Shaykh, "O my son, leave weeping; for indeed thou makest my heart ache." So saying, he rose and set somewhat of food before him and said to him, "Eat." He ate and praised Allah Almighty; after which the old man besought him, saying, "O my son, I would have thee tell me thy tale and acquaint me with thine adventures." So Janshah related to him all that had befallen him from first to last, whereat the Shaykh marvelled with exceeding marvel. Then said the Prince, "Prithee inform me who is the lord of this valley, and to whom doth this great castle belong?" Answered the old man, "Know, O my son,

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Conti, namely, fifteen days' journey north of Vijanagar, renders it highly probable that Golconda was alluded to. He calls the mountain Albenigaras, and says that it was infested with serpents. Marco Polo also speaks of these serpents, and while his account agrees with that of Sindbad, inasmuch as the serpents, which are the prey of Sindbad's Rukh, are devoured by the Venetian's eagles, that of Conti makes the vultures and eagles fly away with the meat to places where they may be safe from the serpents. (Introd. p. xlii., India in the Fifteenth Century, etc., R. H. Major, London, Hakluyt Soc., MDCCCLVII.)

this valley and all that is therein, and this castle with all it containeth belongeth to the lord Solomon, son of David (upon both be the Peace!). As for me, my name is Shaykh Nasr,[1] King of the Birds; for thou must know that the lord Solomon committed this castle to my charge,"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Eighth Night,

She said, It hath reached me, O auspicious King, that Shaykh Nasr pursued, "Thou must know that the lord Solomon committed this castle to my charge, and taught me the language of birds, and made me ruler over all the fowls which be in the world; wherefore each and every come hither once in the twelvemonth, and I pass them in review; then they depart, and this is why I dwell here." When Janshah heard this he wept sore and said to the Shaykh, "O my father, how shall I do to get back to my native land?" Replied the old man, "Know, O my son, that thou art near to the mountain Kaf, and there is no departing for thee from this place till the birds come, when I will give thee in charge to one of them, and he will bear thee to thy native country. Meanwhile tarry with me here and eat and drink and divert thyself with viewing the apartments of this castle." So Janshah abode with Shaykh Nasr, taking his pleasure in the Wady, and eating of its fruits and laughing and making merry with the old man, and leading a right joyous life till the day appointed for the birds to pay their annual visit to their Governor. Thereupon the Shaykh said to him, "O Janshah, take the keys of the castle and solace thyself with exploring all its apartments and viewing whatever be therein, but as regards such a room, beware and again beware of opening its door; and if thou gainsay me and open it and enter therethrough, nevermore shalt thou know fair fortune." He repeated this charge again and again with much instance; then he went forth to meet the birds, which came up, kind by kind, and kissed his hands. Such was his case; but as regards Janshah, he went round about the castle, opening the various doors and viewing the apartments into which they led, till he came to the room which Shaykh Nasr had warned him not to open or enter. He looked at the door, and its fashion pleased him, for it had on it a padlock of gold, and he said to himself, "This room must be goodlier than all the others; would

1 Elder Victory: "Nasr" is a favourite name with Moslems.

Heaven I wist what is within it that Shaykh Nasr should forbid me to open its door! There is no help but that I enter and see what is in this apartment; for whatso is decreed unto the creature perforce he must fulfil." So he put out his hand and unlocked the door, and entering, found himself before a great basin; and hard by it stood a little pavilion, builded all of gold and silver and chrystal, with lattice windows of jacinth. The floor was paved with green beryl and balass rubies and emeralds and other jewels, set in the ground-work mosaic-fashion, and in the midmost of the pavilion was a jetting fountain in a golden basin, full of water and girt about with figures of beasts and birds, cunningly wrought of gold and silver, and casting water from their mouths. When the zephyr blew on them, it entered their ears and therewith the figures sang out with birdlike song, each in its own tongue. Beside the fountain was a great open saloon with a high daïs whereon stood a vast throne of carnelian, inlaid with pearls and jewels, over which was spread a tent of green silk fifty cubits in width and embroidered with gems fit for seal-rings and purfled with precious metals. Within this tent was a closet containing the carpet of the lord Solomon (upon whom be the Peace!); and the pavilion was compassed about with a vast garden full of fruit-trees and streams; while near the palace were beds of roses and basil and eglantine and all manner sweet-smelling herbs and flowers. And the trees bore on the same boughs fruits fresh and dry, and the branches swayed gracefully to the wooing of the wind. All this was in that one apartment and Janshah wondered thereat till he was weary of wonderment; and he set out to solace himself in the palace and the garden and to divert himself with the quaint and curious things they contained. And first looking at the basin he saw that the gravels of its bed were gems and jewels and noble metals; and many other strange things were in that apartment.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Ninth Night,

She said, It hath reached me, O auspicious King, that Janshah saw many strange things and admirable in that apartment. Then he entered the pavilion and mounting the throne, fell asleep under the tent set up thereover. He slept for a time and, presently awaking, walked forth and sat down on a stool before the door. As he sat, marvelling at the goodliness of that place, there flew

from mid-sky three birds, in dove-form, but big as eagles, and lighted on the brink of the basin, where they sported awhile. Then they put off their feathers and became three maidens,[1] as they were moons, that had not their like in the whole world. They plunged into the basin and swam about and disported themselves and laughed, while Janshah marvelled at their beauty and loveliness and the grace and symmetry of their shapes. Presently, they came up out of the water and began walking about and taking their solace in the garden; and Janshah seeing them land was like to lose his wits. He rose and followed them, and when he overtook them, he saluted them and they returned his salam; after which, quoth he, "Who are ye, O illustrious Princesses, and whence come ye?" Replied the youngest damsel, "We are from the invisible world of Almighty Allah and we come hither to divert ourselves." He marvelled at their beauty and said to the youngest, "Have ruth on me and deign kindness to me, and take pity on my case and all that hath befallen me in my life." Rejoined she, "Leave this talk and wend thy ways"; whereat the tears streamed from his eyes, and he sighed heavily and repeated these couplets[2]:—

She shone out in the garden in garments all of green, * With open vest and collars and flowing hair beseen:
"What is thy name?" I asked her, and she replied, "I'm she * Who roasts the hearts of lovers on coals of love and teen."
Of passion and its anguish to her I made my moan; * "Upon a rock," she answered, "thy plaints are wasted clean."
"Even if thy heart," I told her, "be rock in very deed, * Yet hath God made fair water well from the rock, I ween."

When the maidens heard his verses, they laughed and played and sang and made merry. Then he brought them somewhat of fruit, and they ate and drank and slept with him till the morning, when they donned their feather-suits, and resuming dove shape flew off and went their way. But as he saw them disappearing from sight, his reason well-nigh fled with them, and he gave a great cry and fell down in a fainting fit and lay a-swooning all that day. While

1 These are the "Swan-maidens" of whom Europe in late years has heard more than enough. It appears to me that we go much too far for an explanation of the legend; a high-bred girl is so like a swan in many points that the idea readily suggests itself. And it is also aided by the old Egyptian (and Platonic) belief in pre-existence and by the Rabbinic and Buddhistic doctrine of ante-natal sin, to say nothing of metempsychosis (Joseph Ant. xvii. 153).

2 The lines have occurred before. I quote Mr. Payne for variety.

he was in this case Shaykh Nasr returned from the Parliament of the Fowls and sought for Janshah, that he might send him with them to his native land, but found him not and knew that he had entered the forbidden room. Now he had already said to the birds, "With me is a young man, a mere youth, whom destiny brought hither from a distant land; and I desire of you that ye take him up and carry him to his own country." And all answered, "We hear and we obey." So he ceased not searching for Janshah till he came to the forbidden door, and seeing it open he entered and found the Prince lying a-swoon under a tree. He fetched scented waters and sprinkled them on his face, whereupon he revived and turned——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Tenth Night,

She said, It hath reached me, O auspicious King, that when Shaykh Nasr saw Janshah lying a-swoon under the tree he fetched him somewhat of scented waters and sprinkled them on his face. Thereupon he revived and turned right and left, but seeing none by him save the Shaykh, sighed heavily and repeated these couplets:—

Like fullest moon she shines on happiest night, * Soft-sided fair, with slender shape bedight.
Her eye-babes charm the world with gramarye; * Her lips remind of rose and ruby light.
Her jetty locks make night upon her hips; * Ware, lovers, ware ye of that curl's despight!
Yea, soft her sides are, but in love her heart * Outhardens flint, surpasses syenite:
And bows of eyebrows shower glancey shafts * Despite the distance never fail to smite.
Then, ah, her beauty! all the fair it passes; * Nor any rival her who see the light.

When Shaykh Nasr heard these verses he said, "O my son, did I not warn thee not to open that door and enter that room? But now, O my son, tell me what thou sawest therein and acquaint me with all that betided thee." So Janshah related to him all that had passed between him and the three maidens, and Shaykh Nasr who sat listening in silence said, "Know, O my son, that these three maidens are of the daughters of the Jann and come hither every year for a day, to divert themselves and make

merry until mid-afternoon, when they return to their own country." Janshah asked, "And where is their country?" and the old man answered, "By Allah, O my son, I wot not": presently adding, "but now take heart and put away this love from thee and come with me, that I may send thee to thine own land with the birds." When Janshah heard this he gave a great cry and fell down in a trance; and presently he came to himself, and said, "O my father, indeed I care not to return to my native land: all I want is to forgather with these maidens and know, O my father, that I will never again name my people, though I die before thee." Then he wept and cried, "Enough for me that I look upon the face of her I love, although it be only once in the year!" And he sighed deeply and repeated these couplets:—

Would Heaven the Phantom[1] spared the friend at night * And would this love for man were ever dight!
Were not my heart afire for love of you, * Tears ne'er had stained my cheeks nor dimmed my sight.
By night and day, I bid my heart to bear * Its griefs, while fires of love my body blight.

Then he fell at Shaykh Nasr's feet and kissed them and wept sore, crying, "Have pity on me, so Allah take pity on thee and aid me in my strait so Allah aid thee!" Replied the old man, "By Allah, O my son, I know nothing of these maidens nor where may be their country; but, O my son, if thy heart be indeed set on one of them, tarry with me till this time next year for they will assuredly reappear; and, when the day of their coming draweth near, hide thyself under a tree in the garden. As soon as they have alighted and doffed their feather-robes and plunged into the lake and are swimming about at a distance from their clothes, seize the vest of her whom thy soul desireth. When they see thee they will come a-bank and she, whose coat thou hast taken, will accost thee and say to thee with the sweetest of speech and the most witching of smiles, "Give me my dress, O my brother, that I may don it and veil my nakedness withal." But if thou yield to her prayer and give her back the vest thou wilt never win thy wish; nay, she will don it and fly away to her folk and thou wilt nevermore see her again. Now when thou hast gained the vest, clap it under thine armpit and hold it fast, till I return from the Parliament of the Fowls, when I will make accord between thee and her and send

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1 Arab. "Al-Khayál": it is a synonym of "Al-Tayf" and the nearest approach to our "ghost," as has been explained. In poetry it is the figure of the beloved seen when dreaming.

thee back to thy native land, and the maiden with thee. And this, O my son, is all I can do for thee, nothing more."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Eleventh Night,

She said, It hath reached me, O auspicious King, that quoth Shaykh Nasr to Janshah, "Hold fast the feather-robe of her thy soul desireth and give it not back to her till I return from the Parliament of the Fowls. And this, O my son, is all I can do for thee, nothing more." When Janshah heard this, his heart was solaced and he abode with Shaykh Nasr yet another year, counting the days as they passed until the day of the coming of the birds. And when at last the appointed time arrived the old man said to him, "Do as I enjoined thee and charged thee with the maidens in the matter of the feather-dress, for I go to meet the birds"; and Janshah replied, "I hear and I obey, O my father." Then the Shaykh departed whilst the Prince walked into the garden and hid himself under a tree where none could see him. Here he abode a first day and a second and a third, but the maidens came not; whereat he was sore troubled and wept and sighed from a heart hard tried; and he ceased not weeping and wailing till he fainted away. When he came to himself, he fell to looking now at the basin and now at the welkin, and anon at the earth and anon at the open country, whilst his heart grieved for stress of love-longing. As he was in this case, behold, the three doves appeared in the firmament, eagle-sized as before, and flew till they reached the garden and lighted down beside the basin. They turned right and left; but saw no one, man or Jann; so they doffed their feather-suits and became three maidens. Then they plunged into the basin and swam about, laughing and frolicking; and all were mother-naked and fair as bars of virgin silver. Quoth the eldest, "O my sister, I fear lest there be some one lying ambushed for us in the pavilion." Answered the second, "O sister, since the days of King Solomon, none hath entered the pavilion, be he man or Jann"; and the youngest added, laughing, "By Allah, O my sisters, if there be any hidden there, he will assuredly take none but me." Then they continued sporting and laughing, and Janshah's heart kept fluttering for stress of passion; but he hid behind the tree so that he saw without being seen. Presently they swam out to the

middle of the basin leaving their clothes on the bank. Hereupon he sprang to his feet, and running like the darting leven to the basin's brink, snatched up the feather-vest of the youngest damsel, her on whom his heart was set and whose name was Shamsah the Sun-maiden. At this the girls turned and seeing him, were affrighted and veiled their shame from him in the water. Then they swam near shore and looking on his favour saw that he was bright faced as the moon on the night of fullness and asked him, "Who art thou and how camest thou hither and why hast thou taken the clothes of the lady Shamsah?" and he answered, "Come hither to me and I will tell you my tale." Quoth Shamsah, "What deed is this, and why hast thou taken my clothes rather than those of my sisters?" Quoth he, "O light of mine eyes, come forth of the water, and I will recount thee my case and acquaint thee why I chose thee out." Quoth she, "O my lord and coolth of my eyes and fruit of my heart, give me my clothes that I may put them on and cover my nakedness withal; then will I come forth to thee." But he replied, "O Princess of beautiful ones, how can I give thee back thy clothes and slay myself for love-longing? Verily, I will not give them to thee, till Shaykh Nasr, the king of the birds, shall return." Quoth she, "If thou wilt not give me my clothes withdraw a little apart from us, that my sisters may land and dress themselves and lend me somewhat wherewithal to cover my shame." "I hear and obey," answered he, and walked away from them into the pavilion, whereupon the three Princesses came out and the two elder, donning their dress, gave Shamsah somewhat thereof, not enough to fly withal, and she put it on and came forth of the water, and stood before him, as she were the rising full-moon or a browsing gazelle. Then Shamsah entered the pavilion, where Janshah was still sitting on the throne; so she saluted him and taking seat near him, said, "O fair of face, thou hast undone thyself and me; but tell us thy adventures that we may ken how it is with thee." At these words he wept till he drenched his dress with his tears; and when she saw that he was distracted for love of her, she rose and taking him by the hand, made him sit by her side and wiped away the drops with her sleeve; and said she, "O fair of face, leave this weeping and tell us thy tale." So he related to her all that had befallen him and described to her all he had seen.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Twelfth Night,

She continued, It hath reached me, O auspicious King, that the Lady Shamsah said to Janshah, "Tell us thy tale"; so he related to her all that had befallen him; and, after she had lent attentive ear she sighed and said, "O my lord, since thou art so fondly in love with me, give me my dress, that I may fly to my folk, I and my sisters, and tell them what affection thou hast conceived for me, and after, I will come back to thee and carry thee to thine own country." When he heard this, he wept sore and replied, "Is it lawful to thee before Allah to slay me wrongfully?" She asked, "O my lord, why should I do such wrongous deeds?" and he answered, "If I give thee thy gear thou wilt fly away from me, and I shall die forthright." Princess Shamsah laughed at this and so did her sisters; then said she to him, "Be of good cheer and keep thine eyes cool and clear, for I must needs marry thee." So saying, she bent down to him and embraced him and pressing him to her breast kissed him between the eyes and on his cheeks. They clipped and clasped each other awhile, after which they drew apart and sat down on the throne. Then the eldest Princess went out into the garden and plucking somewhat of fruits and flowers, brought them into the pavilion; and they ate and drank and laughed and sported and made merry. Now Janshah was singular in beauty and loveliness and slender shape and symmetry and grace, and the Princess Shamsah said to him, "O my beloved, by Allah, I love thee with exceeding love and will never leave thee!" When he heard her words his breast broadened and he laughed for joy till he showed his teeth; and they abode thus awhile in mirth and gladness and frolic. And when they were at the height of their pleasure and joyance, behold, Shaykh Nasr returned from the Parliament of the Fowls and came in to them; whereupon they all rose to him and saluted him and kissed his hands. He gave them welcome and bade them be seated. So they sat down and he said to Princess Shamsah, "Verily this youth loveth thee with exceeding love; Allah upon thee, deal kindly with him, for he is of the great ones of mankind and of the sons of the kings, and his father ruleth over the land of Kabul, and his reign compasseth a mighty empire." Quoth she, "I hear and I obey thy behest"; and, kissing the Shaykh's hands, stood before him in respect. Quoth he, "If thou say sooth, swear to me by Allah that thou

wilt never betray him what while thou abidest in the bonds of life." So she swore a great oath that she would never betray Janshah, but would assuredly marry him, and added, "Know, O Shaykh Nasr, that I never will forsake him." The Shaykh believed in her oath and said to Janshah, "Thanks be to Allah, who hath made you arrive at this understanding!" Hereupon the Prince rejoiced with exceeding joy, and he and Shamsah abode three months with Shaykh Nasr, feasting and toying and making merry.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Thirteenth Night,

She said, It hath reached me, O auspicious King, that Janshah and the Lady Shamsah abode three months with Shaykh Nasr, feasting and toying and making merry. And at the end of that time she said to Janshah, "I wish to go with thee to thy motherland, where thou shalt marry me and we will abide there." "To hear is to obey," answered he, and took counsel with Shaykh Nasr, who said to him, "Go thou home, I commend her to thy care." Then said she, "O Shaykh Nasr, bid him render me my feather-suit." So the Shaykh bade Janshah give it to her, and he went straightways into the pavilion and brought it out for her. Thereupon she donned it and said to him, "Mount my back and shut thine eyes and stop thine ears, so thou mayst not hear the roar of the revolving sphere; and keep fast hold of my feathers, lest thou fall off." He did as she bade him and as she stretched her wings to fly, Shaykh Nasr said, "Wait a while till I describe to thee the land Kabul, lest you twain miss your way." So she delayed till he had said his say and had bidden them farewell, commending the Prince to her care. She took leave of her sisters and bade them return to her folk and tell them what had befallen her with Janshah; then, rising into the air without stay or delay she flew off, like the wafts of the wind or the lamping leven. Her sisters also took flight, and returning home delivered her message to their people. And she stayed not her course from the forenoon till the hour of mid-afternoon prayer (Janshah being still on her back), when she espied afar off a Wady abounding in trees and streams, and she said to Janshah, "I am thinking to alight in this valley, that we may solace ourselves amongst its trees and herbage and here rest for the night." Quoth he, "Do what seemeth meet to thee!" So she swooped down from

the lift and alighted in the Wady, when Janshah dismounted, and kissing her between the eyes,[1] sat with her awhile on the bank of a river there; then they rose and wandered about the valley, taking their pleasure therein and eating of the fruits of the trees until nightfall, when they lay down under a tree and slept till the morning dawned. As soon as it was day the Princess arose, and bidding Janshah mount, flew on with him till noon, when she perceived by the appearance of the buildings which Shaykh Nasr had described to her, that they were nearing the city Kabul. So she swooped down from the welkin and alighted in a wide plain, a blooming champaign, wherein were gazelles straying and springs playing, and rivers flowing and ripe fruits growing. So Janshah dismounted and kissed her between the eyes; and she asked him, "O my beloved and coolth of mine eyes; knowest thou how many days' journey we have come since yesterday?" and he answered, "No," when she said, "We have come thirty months' journey." Quoth he, "Praised be Allah for safety!" Then they sat down side by side and ate and drank, and toyed and laughed. And whilst they were thus pleasantly engaged, behold, there came up to them two of the King's Mamelukes of these who had been of the Prince's company; one of them was he whom he had left with the horses, when he embarked in the fishing-boat and the other had been of his escort in the chase. As soon as they saw Janshah, both knew him and saluted him; then said they, "With thy leave we will go to thy sire and bear him the glad tidings of thy coming." Replied the Prince, "Go ye to my father and acquaint him with my case, and fetch us tents, for we will tarry here seven days to rest ourselves till he make ready his retinue to meet us, that we may enter in stateliest state."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Fourteenth Night,

She continued, It hath reached me, O auspicious King, that Janshah said to the two Mamelukes, "Go ye to my sire and acquaint him with my case and fetch us tents, for we will abide here seven days to rest ourselves till he make ready his retinue to meet us, that we may enter in the stateliest state." So the officers hastened back to King Teghmus and said to him, "Good news, O King of the age!" Asked he, "What good tidings

1 He does not kiss her mouth because he intends to marry her.

bring ye: is my son Janshah come back?" and they answered, "Yes, thy son Janshah hath returned from his strangerhood, and is now near at hand in the Kiráni mead." Now when the King heard this, he joyed with great joy and fell down in a swoon for excess of gladness; then coming to himself, he bade his Wazir give each of the Mamelukes a splendid suit of honour and a sum of money. The minister replied, "I hear and obey," and forthright did his bidding and said to them, "Take this in turn for the good tidings ye bring, whether ye lie or say sooth." They replied, "Indeed we lie not, for but now we sat with him and saluted him and kissed his hands, and he bade us fetch him tents, for that he would sojourn in the meadow seven days till such time as the Wazirs and Emirs and Grandees should come out to meet him." Quoth the King, "How is it with my son?" and quoth they, "He hath with him a Houri, as he had brought her out of Paradise." At this King Teghmus bade beat the kettledrums and sound the trumpets for gladness, and despatched messages to announce the good news to Janshah's mother and to the wives of the Emirs and Wazirs and Lords of the realm: so the criers spread themselves about the city and acquainted the people with the coming of Prince Janshah. Then the King made ready, and setting out for the Kirani meadow with his horsemen and footmen, came upon Janshah, who, was sitting at rest with the Lady Shamsah beside him and, behold, all suddenly drew in sight. The Prince rose to his feet and walked forward to meet them; and the troops knew him and dismounted, to salute him and kiss his hands: after which he set out preceded by the men in single file till he came to his sire, who at sight of his son, threw himself from his horse's back and clasped him to his bosom and wept flooding tears of joy. Then they took horse again with the retinue riding to the right and left, and fared forward till they came to the river-banks; when the troops alighted and pitched their tents and pavilions and standards to the blare of trump and the piping of fife and the dub-a-dub of drum and tom-tom. Moreover, the King bade the tent-pitchers set up a pavilion of red silk for the Princess Shamsah, who put off her scanty raiment of feathers for fine robes, and entering the pavilion there took seat. And as she sat in her beauty, behold, the King and his son Janshah came in to her, and when she saw Teghmus, she rose and kissed ground before him. The King sat down, and seating Janshah on his right hand and Princess Shamsah on his left, bade her welcome, and said to his son, "Tell me all that hath befallen

thee in this thy long strangerhood." So Janshah related to him the whole of his adventures from first to last, whereat he marvelled with exceeding marvel, and turning to the Princess said, "Laud to Allah for that He hath caused thee to reunite me with my son! 'Verily this is of His exceeding bounty[1]!'"——And Shahrazad perceived the dawn of day, and ceased saying her permitted say.

Now when it was the Five Hundred and Fifteenth Night,

She pursued, It hath reached me, O auspicious King, that King Teghmus said to the Lady Shamsah, "Laud to Allah for that He hath caused thee to reunite me with my son! 'Verily this is of His exceeding bounty.' And now I would have thee ask of me what thou wilt that I may do it in thine honour." Quoth she, "I ask of thee that thou build me a palace in the midst of a flower-garden with water running under it." And the King answered, "I hear and obey." And behold, up came Janshah's mother, attended by all the wives of the Wazirs and Emirs and nobles and city notables. When her son had sight of her he rose and leaving the tent, went forth to meet her, and they embraced a long while, whilst the Queen wept for excess of joy, and with tears trickling from her eyes repeated the following verses:—

Joy so o'ercometh me, for stress of joy * In that which gladdeneth me I fain shed tears:—
Tears are become your nature, O my eyes, * Who weep for joyance as for griefs and fears.

And they complained to each other of all their hearts had suffered from the long separation. Then the King departed to his pavilion and Janshah carried his mother to his own tent, where they sat talking till there came up some of the Lady Shamsah's attendants, who said, "The Princess is now walking hither in order to salute thee." When the Queen heard this, she rose, and going to meet Shamsah, saluted her and seated her awhile by her side. Presently the Queen and her retinue of noble women, the spouses of the Emirs and Grandees, returned with Princess Shamsah to the tent occupied by her daughter-in-law, and sat there. Meanwhile, King Teghmus gave great largesse to his levies and lieges, and rejoiced in his son with exceeding joy, and they tarried there ten days, feasting and merry-making and living a most joyous life. At the

1 It should be "manifest" excellence (Koran, xxvii. 16)

end of this time the King commanded a march, and they all returned to the capital, so he took horse surrounded by all the troops with the Wazirs and Chamberlains to his right and left: nor ceased they faring till they entered the city, which was decorated after the goodliest fashion, for the folk had adorned the houses with precious stuffs and jewellery and spread costly brocades under the hoofs of the horses. The drums beat for glad tidings and the Grandees of the kingdom rejoiced and brought rich gifts and the lookers on were filled with amazement. Furthermore, they fed the mendicants and Fakirs and held high festival for the space of ten days, and the Lady Shamsah joyed with exceeding joy whenas she saw this. Then King Teghmus summoned architects and builders and men of art and bade them build a palace in that garden. So they straightway proceeded to do his bidding; and when Janshah knew of his sire's command, he caused the artificers to fetch a block of white marble and carve it and hollow it in the semblance of a chest, which being done, he took the feather-vest of Princess Shamsah wherewith she had flown with him through the air: then sealing the cover with melted lead, he ordered them to bury the box in the foundations and build over it the arches whereon the palace was to rest. They did as he bade them, nor was it long before the palace was finished: then they furnished it and it was a magnificent edifice, standing in the midst of the garden, with streams flowing under its walls.[1] Upon this the King caused Janshah's wedding to be celebrated with the greatest splendour, and they brought the bride to the castle in state procession and went their ways. When the Lady Shamsah entered, she smelt the scent of her feather-gear——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Sixteenth Night,

She said, It hath reached me, O auspicious King, that when the Lady Shamsah entered the new palace, she smelt the scent of her flying feather-gear and knew where it was and determined to take it. So she waited till midnight, when Janshah was drowned in sleep; then she rose and going straight to the place where the marble-coffer was buried under the arches, she hollowed the ground alongside till she came upon it; when she removed the lead where-

1 The phrase is Koranic, used to describe Paradise, and Damascus is a familiar specimen of a city under which a river, the Baradah, passes, distributed into a multitude of canals.

with it was soldered and taking out the feather-suit, put it on. Then she flew high in air and perching on the pinnacle of the palace, cried out to those who were therein, saying, "I pray you fetch me Janshah, that I may bid him farewell." So they told him and he came out and seeing her on the terrace-roof of the palace, clad in her feather-raiment, asked her, "Why hast thou done this deed?" and she answered, "O my beloved and coolth of mine eyes and fruit of my heart, by Allah, I love thee passing dear and I rejoice with exceeding joy in that I have restored thee to thy friends and country and thou hast seen thy mother and father. And now, if thou love me as I love thee, come to me at Takní, the Castle of Jewels." So saying, she flew away forthright to find her family and friends, and Janshah fell down fainting, being well-nigh dead for despair. They carried the news to King Teghmus, who mounted at once and riding to the palace found his son lying senseless on the ground; whereat he wept, knowing that the swoon was caused by the loss of his love, and sprinkled rose-water on his face.[1] When the Prince came to himself and saw his sire sitting at his head, he wept at the thought of losing his wife and the King asked what had befallen him. So he replied, "Know, O my father, that the Lady Shamsah is of the daughters of the Jann and she hath done such and such" (telling him all that had happened); and the King said, "O my son, be not troubled and thus concerned, for I will assemble all the merchants and wayfarers in the land and enquire of them anent that castle. If we can find out where it is, we will journey thither and demand the Princess Shamsah of her people; and we hope in Allah the Almighty that He will give her back to thee and thou shalt consummate thy marriage." Then he went out and calling his four Wazirs without stay or delay, bade them assemble all the merchants and voyagers in the city and question them of Takni, the Castle of Jewels, adding, "Whoso knoweth it and can guide us thither, I will surely give him fifty thousand gold pieces." The Wazirs accordingly went forth at once and did as the King bade them, but neither trader nor traveller could give them news of Takni, the Castle of Jewels; so they returned and told the King. Thereupon he bade bring beautiful slave-girls and concubines and singers and players upon instruments of music, whose like are not found but with the Kings;

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1 It may be noted that rose-water is sprinkled on the faces of the "nobility and gentry," common water being good enough for the commonalty. I have had to drink tea made in compliment with rose-water and did not enjoy it.

and sent them to Janshah, so haply they might divert him from the love of the Lady Shamsah. Moreover, he despatched couriers and spies to all the lands and islands and climes, to enquire for Takni, the Castle of Jewels, and they made quest for it two months long, but none could give them news thereof. So they returned and told the King, whereupon he wept bitter tears and going in to his son found Janshah sitting amidst the concubines and singers and players on harp and zither and so forth, not one of whom could console him for the Lady Shamsah. Quoth Teghmus, "O my son, I can find none who knoweth this Castle of Jewels; but I will bring thee a fairer than she." When Janshah heard this, his eyes ran over with tears and he recited these two couplets:—

Patience hath fled, but passion fareth not; * And all my frame with pine is fever-hot:
When will the days my lot with Shamsah join? Lo, all my bones with passion-lowe go rot!

Now there was a deadly feud between King Teghmus and a certain King of Hind, by name Kafíd, who had great plenty of troops and warriors and champions; and under his hand were a thousand puissant chieftains, each ruling over a thousand tribes whereof every one could muster four thousand cavaliers. He reigned over a thousand cities each guarded by a thousand forts, and he had four Wazirs and under him ruled Emirs, Princes and Sovereigns; and indeed he was a King of great might and prowess whose armies filled the whole earth. Now King Teghmus had made war upon him and ravaged his reign and slain his men and of his treasures had made gain. But when it came to King Kafid's knowledge that King Teghmus was occupied with the love of his son, so that he neglected the affairs of the state and his troops were grown few and weak by reason of his care and concern for his son's state, he summoned his Wazirs and Emirs and said to them, "Ye all know that whilome King Teghmus invaded our dominions and plundered our possessions and slew my father and brethren, nor indeed is there one of you but he hath harried his lands and carried off his goods and made prize of his wives and slain some kinsmen of his. Now I have heard this day that he is absorbed in the love of his son Janshah, and that his troops are grown few and weak; and this is the time to take our blood-revenge on him. So make ready for the march and don ye your harness of battle; and let nothing stay or delay you, and we will go to him and fall upon him and slay him and his son, and possess ourselves of his reign."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Seventeenth Night,

She continued, It hath reached me, O auspicious King, that Kafid, King of Hind, commanded his troops and armies to mount and make for the dominions of King Teghmus, saying, "Get ye ready for the march and don ye your harness of war; and let nothing stay or delay you, so we will go to him and fall upon him and slay him and his son and possess ourselves of his reign." They all answered with one voice saying, "We hear and obey," and fell at once to equipping themselves and levying troops; and they ceased not their preparations for three months and when all was in readiness, they beat the drums and sounded the trumps and flew the flags and banners: then King Kafid set out at the head of his host and they fared on till they reached the frontiers of the land of Kabul, the dominions of King Teghmus, where they began to harry the land and do havoc among the folk, slaughtering the old and taking the young prisoners. When the news reached King Teghmus, he was wrath with exceeding wrath and assembling his Grandees and officers of state, said to them, "Know that Kafid hath come to our land and hath entered the realm we command and is resolved to fight us hand to hand; and he leadeth troops and champions and warriors, whose number none knoweth save Allah Almighty; what deme deem ye?" Replied they, "O King of the age, let us go out to him and give him battle and drive him forth of our country; and thus deem we." So he bade them prepare for battle and brought forth to them hauberks and cuirasses and helmets and swords and all manner of warlike gear, such as lay low warriors and do to death the champions of mankind. So the troops and braves and champions flocked together and they set up the standards and beat the drums and sounded the trumpets and clashed the cymbals and piped on the pipes; and King Teghmus marched out at the head of his army to meet the hosts of Hind. And when he drew near the foe he called a halt, and encamping with his host in the Zahrán Valley,[1] hard by the frontier of Kabul despatched to King Kafid by messenger the following letter:—"Know that what thou hast done is of the doings of the villain rabble, and wert thou indeed a King, the son of a King, thou hadst not done thus, nor hadst thou invaded my kingdom and slain my subjects and plundered their property and wrought unright upon them. Knowest thou not that all this is the fashion of a tyrant?

[1] The Valley Flowery; Zahrán is the name of a place near Al-Madinah.

Verily, had I known that thou durst harry my dominions, I had come to thee before thy coming and had prevented thee this long while since. Yet, even now, if thou wilt retire and leave mischief between us and thee, well and good; but if thou retire not, meet me in the listed field and measure thyself with me in cut and thrust." Lastly, he sealed his letter and committed it to an officer of his army and sent with him spies to spy him out news. The messenger fared forth with the missive and drawing near the enemy's camp, he descried a multitude of tents of silk and satin, with pennons of blue sendal, and amongst them a great pavilion of red satin, surrounded by a host of guards. He ceased not to advance till he made this tent, and found on asking that it was that of King Kafid, whom he saw seated on a chair set with jewels, in the midst of his Wazirs and Emirs and Grandees. So he brought out the letter and straightway there came up to him a company of guards, who took it from him and carried it to the King; and Kafid read it and wrote a reply to this purport:—"After the usual invocations, We let King Teghmus know that we mean to take our blood-revenge on thee and wash out our stain and waste thy reign and rend the curtain in twain and slay the old men and enslave the young men. But to-morrow, come thou forth to combat in the open plain, and to show thee thrust and fight will I deign." Then he sealed the letter and delivered it to the messenger, who carried it to King Teghmus——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Eighteenth Night,

She said, It hath reached me, O auspicious King, that King Kafid delivered the answering letter to the messenger, who carried it to King Teghmus and delivered it, after kissing ground between his hands. Then he reported all that he had seen, saying, "O King of the age, I espied warriors and horsemen and footmen beyond count nor can I assist thee to the amount." When Teghmus read the reply and comprehended its contents, he was with furious rage enraged and bade his Wazir Ayn Zar take horse and fall upon the army of Kafid with a thousand cavaliers, in the middle watch of the night when they would easily ride home and slay all before them. Ayn Zar replied, "I hear and I obey," and at once went forth to do his bidding. Now King Kafid had a Wazir, Ghatrafán[1] by name,

1 The Proud or Petulant.

whom he bade take five thousand horse and attack the host of King Teghmus in like manner. So Ghatrafan did his bidding and set out on his enterprise marching till midnight. Thus the two parties met halfway, and the Wazir Ghatrafan fell upon the Wazir Ayn Zar. Then man cried out against man and there befell sore battle between them till break of day, when Kafid's men were routed and fled back to their King in confusion. As Kafid saw this, he was wroth beyond measure and said to the fugitives, "Woe to you! What hath befallen you, that ye have lost your captains?" and they replied, "O King of the age, as the Wazir Ghatrafan rode forth to fall upon King Teghmus, there appeared to us halfway and when night was half over, the Wazir Ayn Zar, with cavaliers and champions, and we met on the slopes of Wady Zahran; but ere we were ware we found ourselves in the enemy's midst, eye meeting eye; and we fought a fierce fight with them from midnight till morning, many on either side being slain. Then the Wazir and his men fell to shouting and smiting the elephants on the face till they took fright at their furious blows, and turning tail to flee, trampled down the horsemen, whilst none could see other for the clouds of dust. The blood ran like a rain-torrent and had we not fled, we had all been cut off to the last man." When King Kafid heard this, he exclaimed, "May the sun not bless you and may he be wroth with you and sore be his wrath!" Meanwhile Ayn Zar, the Wazir, returned to King Teghmus and told him what had happened. The King gave him joy of his safety and rejoiced greatly, and bade beat the drums and sound the trumpets in honour of the victory; after which he called the roll of his troops and behold, two hundred of his stoutest champions had fallen. Then King Kafid marched his army into the field and drew them out ordered for battle in fifteen lines of ten thousand horse each, under the command of three hundred captains, mounted on elephants and chosen from amongst the doughtiest of his warriors and his champions. So he set up his standards and banners and beat the drums and blew the trumpets whilst the braves sallied forth, offering battle. As for King Teghmus, he drew out his troops line after line and lo! there were ten of ten thousand horse each, and with him were an hundred champions, riding on his right hand and on his left. Then fared forward to the fight each renowned knight, and the hosts clashed together in their might, whilst the earth for all its wideness was straitened because of the multitude of the cavaliers, and ears were deafened by drums and cymbals beating and pipes and hautboys sounding and trumpets

blaring, and by the thunder of horse-tramp and the shouting of men. The dust arched in canopy over their heads and they fought a sore fight from the first of the day till the fall of darkness, when they separated and each army drew off to its own camp.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Nineteenth Night,

She said, It hath reached me, O auspicious King, that each army drew off to its own camp. Then King Kafid called the roll of his troops and, finding that he had lost five thousand men, raged with great rage; and King Teghmus mustered his men, and seeing that of them were slain three thousand riders, the bravest of his braves, was wroth with exceeding wrath. On the morrow King Kafid again pushed into the plain and did duty as before, while each man strave his best to snatch victory for himself; and Kafid cried out to his men, saying, "Is there any of you will sally forth into the field and open us the chapter of fray and fight?" And behold came out from the ranks a warrior named Barkayk, a mighty man of war who, when he reached the King, alighted from his elephant and kissing earth before him, sought of him leave to challenge the foe to combat singular. Then he mounted his elephant, and driving into mid-field, cried out, "Who is for duello, who is for derring-do, who is for knightly devoir?" When King Teghmus heard this, he said to his troops, "Which of you will do single battle with this sworder?" And behold, a cavalier came out from the ranks, mounted on a charger, mighty of make, and driving up to the King, kissed earth before him and craved his permission to engage Barkayk. Then he mounted again and charged Barkayk, who said to him, "Who art thou and what art thou called, that thou makest mock of me by coming out against me and challenging me, alone?" "My name is Ghazanfar[1] son of Kamkhíl," replied the Kabul champion; and the other, "I have heard tell of thee in my own country; so up and do battle between the ranks of the braves!" Hearing these words, Ghazanfar drew a mace of iron from under his thigh, and Barkayk took his good sword in hand, and they laid on load till Barkayk smote Ghazanfar on the head with his blade, but the morion turned the blow and no hurt befell him therefrom; whereupon Ghazanfar, in his turn, dealt Barkayk so terrible a

1 *i.e.* Lion, Son of (?).

stroke on the head with his mace, that he levelled him down to his elephant's back and slew him. With this out sallied another and crying to Ghazanfar, "Who be thou that thou shouldst slay my brother?" hurled a javelin at him with such force that it pierced his thigh and nailed his coat of mail to his flesh. Then Ghazanfar, feeling his hurt, hent his sword in hand and smote at Barkayk's brother and cut him in sunder, and he fell to the earth, wallowing in his life-blood; whilst the challenger of Kabul galloped back to King Teghmus. Now when Kafid saw the death of his champions, he cried out to his troops, saying, "Down with you to the plain and strike with might and main!" as also did King Teghmus, and the two armies fought the fiercest of fights. Horse neighed against horse and man cried out upon man and brands were bared, whilst the drums beat and the trumpets blared; and horseman charged upon horseman and every brave of renown pushed forward, whilst the faint-heart fled from the lunge of lance and men heard naught but slogan-cry and the clash and clang of armoury. Slain were the warriors that were slain[1] and they stayed not from the mellay till the decline of the sun in the heavenly dome, when the Kings drew off their armies and returned each to its own camp.[2] Then King Teghmus took tally of his men and found that he had lost five thousand, and four standards had been broken to bits, whereat he was sore an-angered; whilst King Kafid in like manner counted his troops and found that he had lost six hundred, the bravest of his braves, and nine standards were wanting to the full tale. The two armies ceased joining battle and rested on their arms three days' space, after which Kafid wrote a letter and sent it by messenger to a King called Fákún al-Kalb (with whom he claimed kinship by the spindle side): and this kinsman forthwith mustered his men and marched to meet the King of Hind:——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Twentieth Night,

She said, It hath reached me, O auspicious King, that King Fakun mustered his men and marched to meet the King of Hind: and whileas King Teghmus was sitting at his pleasance, there came one in to him and said, "I see from afar a cloud of dust spireing

1 *i.e.* many were slain.
2 I venture to draw attention to this battle-picture, which is at once simple and highly effective.

high in air and overspreading the lift." So he commanded a company to fare forth and learn the meaning of this; and crying, "To hear is to obey," they sallied out and presently returned and said to him, "O King, when we drew near the cloud of dust, the wind rent it and it lifted and showed seven standards and under each standard three thousand horse, making for King Kafid's camp." Then King Fakun joined himself to the King of Hind and saluting him, asked, "How is it with thee, and what be this war in which thou warrest?" and Kafid answered, "Knowest thou not that King Teghmus is my enemy and the murtherer of my father and brothers? Wherefore I am come forth to do battle with him and take my blood-wreak on him." Quoth Fakun, "The blessing of the sun be upon thee!" and the King of Hind carried King Fakun al-Kalb to his tent and rejoiced in him with exceeding joy. Such was the case of the two hostile Kings; but as regards King Janshah, he abode two months shut up in his palace, without seeing his father or allowing one of the damsels in his service to come in to him; at the end of which time he grew troubled and restless and said to his attendants, "What aileth my father that he cometh not to visit me?" They told him that he had gone forth to do battle with King Kafid, whereupon quoth Janshah, "Bring me my steed, that I may go to my sire." They replied, "We hear and obey," and brought his horse; but he said in himself, "I am taken up with the thought of myself and my love, and I deem well to mount and ride for the city of the Jews, where haply Allah shall grant me the boon to meet the merchant who hired me for the ruby-business and maybe he will deal with me as he dealt before, for none knoweth whence good cometh." So he took with him a thousand horse and set out, the folk saying, "At last Janshah hath fared forth to join his father in the field, and to fight by his side"; and they stinted not pushing on till dusk, when they halted for the night in a vast meadow. As soon as he knew that all his men were asleep, the Prince rose privily and girding his waist, mounted his horse and rode away intending to make Baghdad, because he had heard from the Jews that a caravan came thence to their city once in every two years, and he made up his mind to journey thither with the next Cafilah. When his men awoke and missed the Prince and his horse, they mounted and sought him right and left but finding no trace of him, rejoined his father and told him what his son had done; whereat he was wroth beyond measure and cast the crown from his head, whilst the sparks were like to fly from his mouth, and he said,

" There is no Majesty and there is no Might but in Allah ! Verily I have lost my son, and the enemy is still before me." But his Wazirs and vassals said to him, "Patience, O King of the age ! Patience bringeth weal in wake." Meanwhile Janshah, parted from his lover and pained for his father, was in sore sorrow and dismay, with heart seared and eyes tear-bleared and unable to sleep night or day. But when his father heard the loss his host had endured he declined battle, and fled before King Kafid ; and, retiring to his city, closed the gates and strengthened the walls. Thereupon King Kafid followed him and sat down before the town, offering battle seven nights and eight days, after which he withdrew to his tents, to tend his wounded while the citizens defended themselves as they best could, fortifying the place and setting up mangonels and other engines on the walls. Such was the condition of the two Kings, and war raged between them for a space of seven years.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Twenty-first Night,

She said, It hath reached me, O auspicious King, that Kings Teghmus and Kafid continued in this condition for seven years ; but, as regards Janshah, he rode through wild and wold, and whenever he came to a town he asked anent Takni, the Castle of Jewels, but none knew of it and all answered, " Of a truth we never heard of such place, not even by name." At last he happened to enquire concerning the City of the Jews from a merchant who told him that it was situate in the extreme Orient, adding, " A caravan will start this very month for the city of Mizrakán in Hind ; whither do thou accompany us and we will fare on to Khorasan and thence to the city of Shima'ún and Khwárazm, from which latter place the City of the Jews is distant a year and three months' journey." So Janshah waited till the departure of the caravan, when he joined himself thereto, and journeyed till he reached the city of Mizrakan whence, after vainly asking for Takni, the Castle of Jewels, he set out, and enduring on the way great hardships and perils galore and the extreme of hunger and thirst, he arrived at the town of Shima'un. Here he made enquiry for the City of the Jews, and they directed him to the road thither. So he fared forth and journeyed days and nights till he came to the place where he had given the apes the slip, and continued his journey thence to the river, on the opposite bank of which stood the City of the Jews. He sat down on the

shore and waited till the Sabbath came round and the river dried up by decree of Allah Almighty, when he crossed over to the opposite bank, and entering the city, betook himself to the house wherein he had lodged on his former journey. The Jew and his family saluted him and rejoiced in his return, and setting meat and drink before him, asked, "Where hast thou been during thine absence?" and he answered, "In the kingdom of Almighty Allah[1]!" He lay with them that night, and on the morrow he went out to solace himself with a walk about the city, and presently heard a crier crying aloud and saying, "O folk, who will earn a thousand gold pieces and a fair slave-girl and do half a day's work for us?" So Janshah went up to him and said, "I will do this work.[2]" Quoth the crier, "Follow me," and carrying him to the house of the Jew merchant, where he had been afore-time, said, "This young man will do thy need." The merchant, not recognising him, gave him welcome and carried him into the Harim, where he set meat and drink before him, and he ate and drank. Then he brought him the money and formally made over to him the handsome slave-girl with whom he lay that night. As soon as morning dawned, he took the dinars and the damsel and committing them to his Jew host with whom he had lodged afore-time, returned to the merchant, who mounted and rode out with him, till they came to the foot of the tall and towering mountain, where the merchant, bringing out a knife and cords, said to Janshah, "Throw the mare." So he threw her and bound her four legs with the cords and slaughtered her and cut off her head and four limbs and slit her belly, as ordered by the Jew; whereupon quoth he, "Enter her belly, till I sew it up on thee; and whatso-ever thou seest therein tell me of it, for this is the work whose wage thou hast taken." So Janshah entered the mare's belly and the merchant sewed it up on him; then, withdrawing to a fair distance, hid himself. And after an hour a great bird swooped down from the lift and snatching up the carcass in his pounces, soared high towards the sky. Then he perched upon the mountain-peak and would have eaten the prey, but Janshah sensing his intent took out his knife and slit the mare's belly and came forth. The bird was scared at his sight and flew away, and Janshah went up to a place whence he could see below, and looking down, espied the merchant standing at the foot of the mountain, as he were a sparrow. So he cried out to him, "What is thy will, O merchant?" Replied the Jew, "Throw me down

1 Anglicè a quibble, evidently evasive

2 In text "Aná A'amil," etc., a true Egypto-Syrian vulgarism.

of the stones that lie about thee, that I may direct thee in the way down." Quoth Janshah, "Thou art he who didst with me thus and thus five years ago, and through thee I suffered hunger and thirst and sore toil and much trouble; and now thou hast brought me hither once more and thinkest to destroy me. By Allah, I will not throw thee aught!" So saying he turned from him, and set out for where lived Shaykh Nasr, the King of the Birds.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Twenty-second Night,

She said, It hath reached me, O auspicious King, that Janshah took the way where lived Shaykh Nasr, the King of the Birds. And he ceased not faring on many days and nights, tearful-eyed and heavy-hearted; eating, when he was an-hungered, of the growth of the ground, and drinking when he thirsted, of its streams, till he came in sight of the castle of the lord Solomon and saw Shaykh Nasr sitting at the gate. So he hastened up to him and kissed his hands; and the Shaykh saluted him and bade him welcome and said to him, "O my son, what aileth thee that thou returnest to this place after I sent thee home with the Princess Shamsah, cool of eyes and broad of breast?" Janshah wept and told him all that had befallen him and how she had flown away from him, saying, "An thou love me, come to me in Takni, the Castle of Jewels"; at which the old man marvelled and said, "By Allah, O my son, I know it not, nor by the virtue of our lord Solomon, have I ever in my life heard its name!" Quoth Janshah, "What shall I do? I am dying of love and longing." Quoth Shaykh Nasr, "Take patience until the coming of the birds, when we will enquire of them concerning Takni, the Castle of Jewels; haply one of them shall wot thereof." So Janshah's heart was comforted, and entering the palace, he went straight to the chamber which gave upon the lake in which he had seen the three maidens. After this he abode with Shaykh Nasr for a while, and one day as he was sitting with him, the Shaykh said, "O my son, rejoice for the time of the birds coming draweth nigh." Janshah gladdened to hear the news; and after a few days the birds began to come, and Shaykh Nasr said to him, "O my son, learn these names[1] and address thyself with me to meet the birds." Presently, the fowls came flying up and saluted Shaykh Nasr, kind after kind, and

1 *i.e.* magical formulæ. The context is purposely left vague.

he asked them of Takni, the Castle of Jewels, but they all made answer, "Never heard we of such a place." At these words Janshah wept and lamented till he swooned away; whereupon Shaykh Nasr called a huge volatile and said to him, "Carry this youth to the land of Kabul," and described to him the country and the way thither. Then he set Janshah on the bird's back, saying, "Be careful to sit straight and beware of leaning to either side, else thou wilt be torn to pieces in the air; and stop thine ears from the wind, lest thou be dazed by the noise of the revolving sphere and the roaring of the seas." Janshah resolved to do his bidding and the bird took flight high in sky and flew with him a day and a night, till he set him down by the King of the Beasts, whose name was Sháh Badrí, and said to his rider, "We have gone astray from the way directed by Shaykh Nasr." And he would have taken him up again and flown on with him; but Janshah said, "Go thy ways and leave me here; till I die on this spot or I find Takni, the Castle of Jewels, I will not return to my country." So the fowl left him with Shah Badri, King of the Beasts, and flew away. The King thereupon said to him, "O my son, who art thou and whence comest thou with yonder great bird?" So Janshah told him his story from beginning to end, whereat Shah Badri marvelled and said, "By the virtue of the lord Solomon, I know not of this castle; but if any one of the beasts my subjects know it, we will reward him bountifully and send thee by him thither." Hereat Janshah wept bitterly, but presently he took patience and abode with Shah Badri, and after a short time the King of the Beasts said to him, "O my son, take these tablets and commit to memory that which is therein; and when the beasts come, we will question them of the Castle of Jewels."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Twenty-third Night,

She continued, It hath reached me, O auspicious King, that the King of the Beasts said to Janshah, "Commit to memory what is in these tablets; and whenas the beasts come, we will ask them anent that castle." He did as the King bade him, and before long, up came the beasts, kind after kind, and saluted Shah Badri, who questioned them of Takni, the Castle of Jewels; but they all replied, "We know not this castle, nor ever heard we of it." At this Janshah wept and lamented for that he had not gone with the bird that brought him from Shaykh Nasr's

castle; but Shah Badri said to him, "Grieve not, O my son, for I have a brother, King Shimákh hight, who is older than I; he was once a prisoner to King Solomon, for that he rebelled against him; nor is there among the Jinn one elder than he and Shaykh Nasr. Belike he knoweth of this castle; at any rate, he ruleth over all the Jinn in this country side." So saying he set Janshah on the back of a beast and gave him a letter to his brother, commending him to his care. The beast set off with the Prince forthwith and fared on days and nights, till it came to King Shimakh's abiding place. And when it caught sight of the King it stood still afar off; whereupon Janshah alighted and walked on, till he found himself in the presence. Then he kissed hands and presented his brother's letter. The King read the missive and having mastered the meaning, welcomed the Prince, saying, "By Allah, O my son, in all my born days I never saw nor heard of this castle!" adding (as Janshah burst into tears), "but tell me thy story and who and whence thou art and whither thou art bound." So Janshah related to him his history from beginning to end, at which Shimakh marvelled and said, "O my son, I do not believe that even the lord Solomon ever saw this castle or heard thereof; but O my son,[1] I know a monk in the mountains who is exceeding old and whom all birds and beasts and Jann obey; for he ceased not his conjurations against the Kings of the Jann, till they submitted themselves to him in their own despite, by reason of the might of his oaths and his magic; and now all the birds and the beasts are his servants. I myself once rebelled against King Solomon and he sent against me this monk, the only being who could overcome me with his craft and his conjurations and his gramarye; then he imprisoned me, and since that time I have been his vassal. He hath travelled in all countries and quarters and knoweth all ways and regions and places and castles and cities; nor do I think there is any place hidden from his ken. So needs must I send thee to him; haply he may direct thee to the Castle of Jewels; and if he cannot do this none can; for all things obey him, birds and beasts and the very mountains and come at his beck and call, by reason of his skill in magic. Moreover, by the might of his egromancy he hath made a staff, in three pieces, and this he planteth in the earth and conjureth over it; whereupon flesh and blood issue from the first piece, sweet milk from the second, and wheat and barley from the third; then he withdraweth the staff and returneth to

1 The repetition is a condescension, a token of kindness.

his place which is hight the Hermitage of Diamonds. And this magical monk is a cunning inventor and artificer of all manner strange works; and he is a crafty warlock full of guiles and wiles, an arch-deceiver of wondrous wickedness, who hath mastered every kind of magic and witchcraft. His name is Yaghmús, and to him I must needs send thee on the back of a big bird with four wings,"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Twenty-fourth Night,

She pursued, It hath reached me, O auspicious King, that Shimakh said to Janshah, "I must needs send thee to the monk Yaghmus on the back of a big bird with four wings, each measuring thirty Háshimi[1] cubits in length; and it hath feet like those of an elephant, but it flieth only twice a year." And there was with King Shimakh an officer, by name Timshún, who used every day to carry off two Bactrian[2] camels from the land of Irak and cut them up for the bird that it might eat them. So King Shimakh bade the fowl take up Janshah and bear him to the cell of the hermit Yaghmus; and it rose into the air and flew on days and nights, till it came to the Mountain of the Citadels and the Hermitage of Diamonds, where Janshah alighted, and going up to the hermitage, found Yaghmus the Monk at his devotions. So he entered the chapel, and kissing ground, stood respectfully before the hermit. When Yaghmus saw him, he said, "Welcome, O my son, O parted from thy home and garred ferforth to roam! Tell me the cause of thy coming hither." So Janshah wept and acquainted him with all that had befallen him from beginning to end and that he was in quest of the Castle of Jewels. The Monk marvelled greatly at his story and said, "By Allah, O my son, never in my life heard I of this castle, nor ever saw I one who had heard of it or had seen it, for all I was alive in the days of Noah,[3] Allah's Prophet (upon whom be the Peace!), and I have ruled the birds and beasts and Jinn ever since his time; nor do I believe that Solomon David-son himself knew of it. But wait till the birds and beasts and chiefs of the Jann come to do their homage to me and I will

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1 This is the common cubit of 18 inches: the modern vary from 22 to 26.

2 I have noticed the two-humped Bactrian camel which the Syrians and Egyptians compare with an elephant. See p. 221 (the neo Syrian) Book of Kalilah and Dimnah.

3 The Noachian dispensation revived the Islam or true religion first revealed to Adam, and was itself revived and reformed by Moses.

question them of it; peradventure, some one of them may be able to give us news of it and Allah Almighty shall make all things easy to thee." So Janshah homed with the hermit until the day of the assembly, when all the birds and beasts and Jann came to swear fealty; and Yaghmus and his guest questioned them anent Takni, the Castle of Jewels; but they all replied, "We never saw or heard of such a place." At this Janshah fell a-weeping and lamenting and humbled himself before the Most High; but as he was thus engaged, behold! there flew down from the heights of air another bird, big of bulk and black of blee, which had tarried behind the rest, and kissed the hermit's hands. Yaghmus asked it of Takni, the Castle of Jewels, and it answered, saying, "O Monk, when I and my brothers were small chicks, we abode behind the Mountain Kaf on a hill of chrystal, in the midst of a great desert; and our father and mother used to set out for it every morning, and in the evening come back with our food. They went out early one day, and were absent from us a se'nnight and hunger was sore upon us; but on the eighth day they returned, both weeping, and we asked them the reason of their absence. Quoth they:—A Marid swooped down on us and carried us off in his claws to Takni, the Castle of Jewels, and brought us before King Shahlán, who would have slain us; but we told him that we had left behind us a brood of fledgelings; so he spared our lives and let us go. And were my parents yet in the bonds of life they would give thee news of the castle." When Janshah heard this he wept bitter tears and said to the hermit, "Prithee bid the bird carry me to his father and mother's nest on the chrystal hill, behind the Mountain Kaf." So the hermit said, "O bird, I desire thee to obey this youth in whatsoever he may command thee." "I hear and obey thy bidding," replied the fowl; and, taking Janshah on its back, flew with him days and nights without ceasing till it set him down on the Hill of Chrystal and there alighted. And having delayed there a resting while, it again set him on its back and flew off and ceased not flying for two whole days till it reached the spot where the nest was.—— And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Twenty-fifth Night,

She said, It hath reached me, O auspicious King, that the fowl ceased not flying with Janshah two full days; till it reached the spot where the nest was, and set him down there and said, "O

Janshah, this is where our nest was." He wept sore and replied, "I pray thee bear me farther on to where thy parents used to forage for food." The bird consented; so it took him up again and flew on with him seven nights and eight days, till it set him down on the top of a high hill Karmús hight and left him there saying, "I know of no land behind this hill." Then it flew away and Janshah sat down on the hill-top and fell asleep. When he awoke, he saw a something gleaming afar off as it were lightning, and filling the firmament with its flashings; and he wondered what this sheen could be without wotting that it was the castle he sought. So he descended the mountain and made towards the light, which came from Takni, the Castle of Jewels, distant two months' journey from Karmús, the hill whereon he had alit, and its foundations were fashioned of red rubies and its buildings of yellow gold. Moreover, it had a thousand turrets builded of precious metals, and stones of price studded and set in the minerals brought from the Main of Murks, and on this account it was named the Castle of Jewels, Takni. It was a vast great castle and the name of its king was King Shahlan, the father of the Lady Shamsah and her sisters. Such was the case with Janshah; but as regards Princess Shamsah, when she fled from Janshah, she made straight for the Castle of Jewels and told her father and mother all that had passed between the Prince and herself; how he had wandered the world and seen its marvels and wonders, and how fondly he loved her and how dearly she loved him. Quoth they, "Thou hast not dealt righteously with him, as Allah would have thee deal." Moreover, King Shahlan repeated the story to his guards and officers of the Marids of the Jinn and bade them bring him every mortal they should see. For the Lady Shamsah had said to her parents, "Janshah loveth me with passionate love and forsure he will follow me; for when flying from his father's roof I cried to him:—An thou love me, seek me at Takni, the Castle of Jewels!" Now when Janshah beheld that sheen and shine, he made straight for it, wishing to find out what it might be. And as chance would have it, Shamsah had that very day despatched a Marid on an occasion in the direction of the hill Karmus, and on his way thither he caught sight of a man, a mortal; so he hastened up to him and saluted him. Janshah was terrified at his sight, but returned his salam, and the Marid asked, "What is thy name?" and he answered, "My name is Janshah, and I have fallen madly in love with a Jinniyah known as Princess Shamsah, who captivated me by her beauty and loveliness; but despite my dear love she fled from the palace

wherein I placed her and behold, I am here in quest of her." Herewith he wept with bitter weeping. The Marid looked at him and his heart burned with pity on hearing the sad tale, and he said, "Weep not, for surely thou art come to thy desire. Know that she loveth thee fondly and hath told her parents of thy love for her, and all in yonder castle love thee for her sake; so be of good cheer and keep thine eyes cool of tear." Then he took him on his shoulders and made off with him to the Castle of Jewels, Takni. Thereupon the bearers of fair tidings hastened to report his coming, and when the news reached Shamsah and her father and mother, they all rejoiced with exceeding joy, and King Shahlan took horse and rode out, commanding all his guards and Ifrits and Marids honourably to meet the Prince.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Twenty-sixth Night,

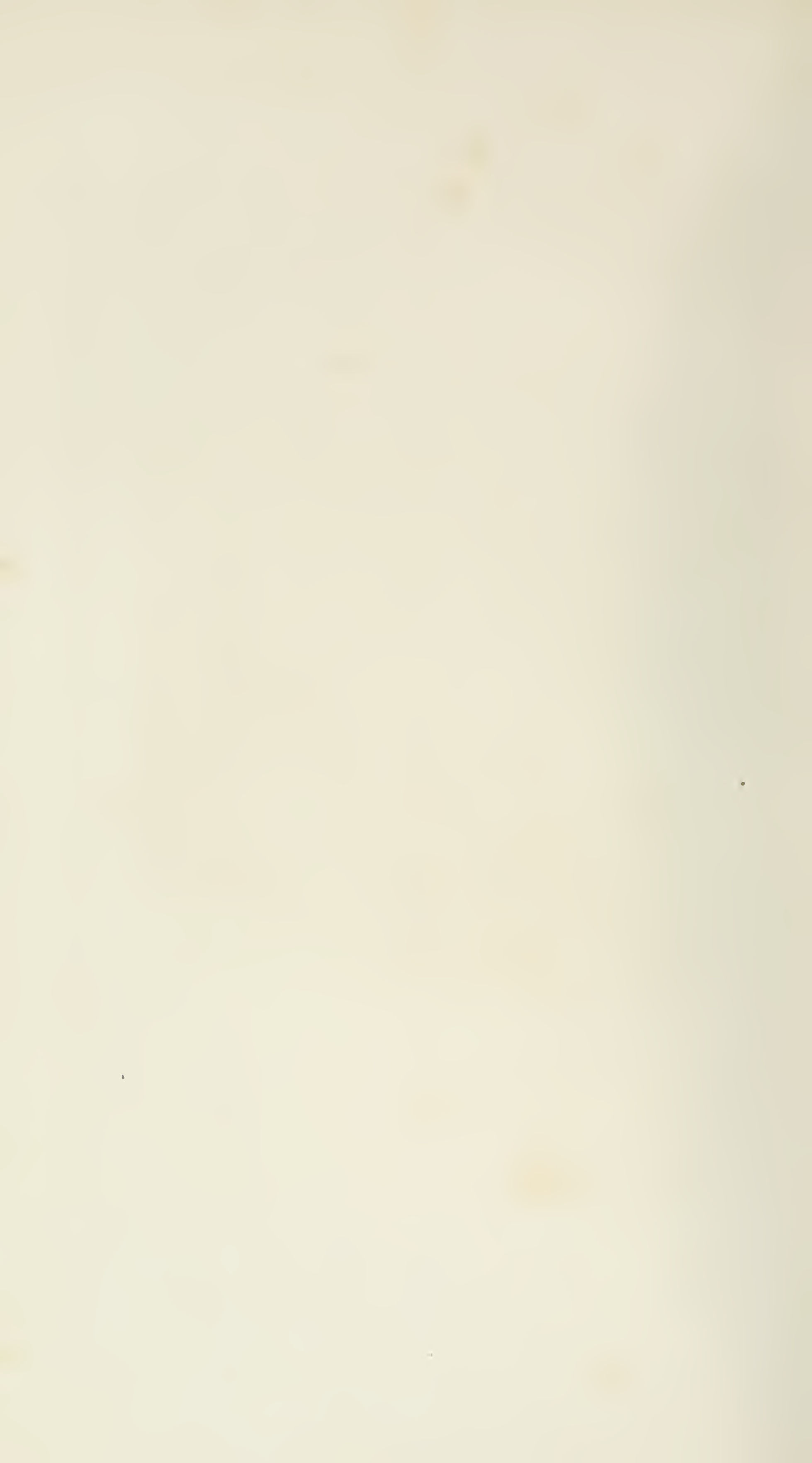
She said, It hath reached me, O auspicious King, that King Shahlan commanded all his guards and Ifrits and Marids to meet the Prince; and, as soon as he came up with him, he dismounted and embraced him, and Janshah kissed his hand. Then Shahlan bade put on him a robe of honour of many-coloured silk, laced with gold and set with jewels, and a coronet such as man never saw; and, mounting him on a splendid mare of the steeds of the Kings of the Jinn, took horse himself and, with an immense retinue riding on the right hand and the left, brought him in great state to the castle. Janshah marvelled at the splendour of this edifice, with its walls builded of rubies and other jewels and its pavement of chrystal and jasper and emerald, and fell a-weeping at the memory of his past miseries; but the King and Queen, Shamsah's mother, wiped away his tears and said, "Now no more weeping and be of good cheer, for thou hast won to thy will." Then Shahlan carried him into the inner court of the castle, where he was received by a multitude of beautiful damsels and pages and black Jinn-slaves, who seated him in the place of honour and stood to do him service, whilst he was lost in amazement at the goodliness of the place, and its walls all edified of precious metals and jewels of price. Presently King Shahlan repaired to his hall of audience, where he sat down on his throne and, bidding the slave-girls and the pages introduce the Prince, rose to receive him and seated him by his side on the throne. Then he ordered the tables to be spread and they ate and drank

No. 29.

The Story of Janshah.

"They all rejoiced with exceeding joy, and King Shahlan took horse and rode out, commanding all his guards and Ifrits and Marids honourably to meet the Prince . . . and . . . brought him in great state to the castle."





and washed their hands; after which in came the Queen Shamsah's mother, and saluting Janshah, bade him welcome in these words, "Thou hast come to thy desire after weariness and thine eyes shall now sleep after watching; so praised be Allah for thy safety!" Thus saying, she went away and forthwith returned with the Princess Shamsah, who saluted Janshah and kissed his hands, hanging her head in shame and confusion before him and her parents; after which as many of her sisters as were in the palace came up to him and greeted him in like manner. Then quoth the Queen to him, "Welcome, O my son, our daughter Shamsah hath indeed sinned against thee, but do thou pardon her misdeed for our sakes." When Janshah heard this, he cried out and fell down fainting, whereat the King marvelled and they sprinkled on his face rose-water mingled with musk and civet, till he came to himself and looking at Princess Shamsah, said, "Praised be Allah, who hath brought me to my desire and hath quenched the fire of my heart!" Replied she, "May He preserve thee from the Fire! but now tell me, O Janshah, what hath befallen thee since our parting, and how thou madest thy way to this place; seeing that few even of the Jann ever heard of Takni, the Castle of Jewels; and we are independent of all the Kings nor any wotteth the road hither." Thereupon he related to her every adventure and peril and hardship he had suffered, and how he had left his father at war with King Kafid, ending with these words, "And all for thy sake, my Lady Shamsah!" Quoth the Queen, "Now hast thou thy heart's desire, for the Princess is thy handmaid, and we give her in free gift to thee." Janshah joyed exceedingly at these words and the Queen added, "Next month, if it be the will of Almighty Allah, we will have a brave wedding and celebrate the marriage festival, and after the knot is tied we will send you both back to thy native land, with an escort of a thousand Marids of our body-guard, the least of whom, an thou bid him slay King Kafid and his folk, would surely destroy them to the last man in the twinkling of an eye. Furthermore, if it please thee, we will send thee, year after year, a company of which each and every can so do with all thy foes."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Twenty-seventh Night,

She continued, It hath reached me, O auspicious King, that the Lady Shamsah's mother ended with saying, "And if it so please

thee we will send thee, year after year, a company of which each and every can destroy thy foes to the last man." Then King Shahlan sat down on his throne and, summoning his grandees and officers of state, bade them make ready for the marriage-festivities and decorate the city seven days and nights. "We hear and we obey," answered they, and busied themselves two months in the preparations, after which they celebrated the marriage of the Prince and Princess and held a mighty festival, never was there its like. Then they brought Janshah in to his bride and he abode with her in all solace of life and delight for two years, at the end of which time he said to her, "Thy father promised to send us to my native land, that we might pass one year there and the next here." Answered she, "I hear and obey," and going in to King Shahlan at nightfall told him what the Prince had said. Quoth he, "I consent; but have patience with me till the first of the month, that I may make ready for your departure." She repeated these words to her husband and they waited till the appointed time, when the King bade his Marids bring out to them a great litter of red gold, set with pearls and jewels and covered with a canopy of green silk, purfled in a profusion of colours and embroidered with precious stones, dazzling with its goodliness the eyes of every beholder. He chose out four of his Marids to carry the litter in whichever of the four quarters the riders might choose. Moreover, he gave his daughter three hundred beautiful damsels to wait upon her, and bestowed on Janshah the like number of white slaves of the sons of the Jinn. Then the Lady Shamsah took formal leave of her mother and sisters and all her kith and kin; and her father fared forth with them. So the four Marids took up the litter, each by one corner, and rising under it like birds in air, flew onward with it between earth and heaven till mid-day, when the King bade them set it down and all alighted. Then they took leave of one another, and King Shahlan commended Shamsah to the Prince's care, and giving them in charge to the Marids, returned to the Castle of Jewels, whilst the Prince and Princess remounted the litter, and the Marids taking it up, flew on for ten whole days, in each of which they accomplished thirty months' journey, till they sighted the capital of King Teghmus. Now one of them knew the land of Kabul; so when he saw the city, he bade the others let down the litter at that populous place which was the capital.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.





No. 30.

The Story of Janshah.

"So he took him up, shrieking for fear, and flew with him to Jansah, who bade the four Marids bind him on the litter and hang him high in the air over his camp, that he might witness the slaughter of his men."

Now when it was the Five Hundred and Twenty-eighth Night,

She said, It hath reached me, O auspicious King, that the Marid-guards let down the litter at the capital of King Teghmus, who had been routed and had fled from his foes into the city, where he was in sore straits, King Kafid having laid close siege to him. He sought to save himself by making peace with the King of Hind, but his enemy would give him no quarter; so seeing himself without resource or means of relief, he determined to strangle himself and to die and be at rest from this trouble and misery. Accordingly, he bade his Wazirs and Emirs farewell and entered his house to take leave of his Harim; and the whole realm was full of weeping and wailing and lamentation and woe. And whilst this rout and hurly-burly was enacting, behold, the Marids descended with the litter upon the palace that was in the citadel, and Janshah bade them set it down in the midst of the diwan. They did his bidding and he alighted with his company of handmaids and Mamelukes; and seeing all the folk of the city in straits and desolation and sore distress, said to the Princess, "O love of my heart and coolth of mine eyes, look in what a piteous plight is my sire!" Thereupon she bade the Marid-guard fall upon the beleaguring host and slay them, saying, "Kill ye all, even to the last man"; and Janshah commanded one of them, by name Karátash,[1] who was exceeding strong and valiant, to bring King Kafid to him in chains. So they set down the litter and covered it with the canopy; then, having waited till midnight, they attacked the enemy's camp, one of them being a match for ten; or at least for eight. And while these smote the foes with iron maces, those mounted their magical elephants and soared high in the lift, and then swooping down and snatching up their opponents, tare them to pieces in mid-air. But Karatash made straight for Kafid's tent, where he found him lying on a couch; so he took him up, shrieking for fear, and flew with him to Janshah, who bade the four Marids bind him on the litter and hang him high in the air over his camp, that he might witness the slaughter of his men. They did as the Prince commanded them and left Kafid, who had swooned for fear, hanging between earth and air and buffeting his face for grief. As for King Teghmus, when he saw his son, he well-nigh died for excess of joy and crying with a loud

1 Probably a corruption of the Turkish "Kara Tásh" = black stone, in Arab. "Hájar Jahannam" (hell-stone), lava, basalt.

cry, fell down in a swoon. They sprinkled rose-water on his face till he came to himself, when he and his son embraced and wept with sore weeping; for he knew not that the Jinn-guard were battling with King Kafid's men. Then Princess Shamshah accosted the King and kissing his hand, said to him, "Sire, be pleased to go up with me to the palace-roof and witness the slaughter of thy foes by my father's Marids." So he went up to the terrace-roof and sitting down there with his daughter-in-law, enjoyed watching the Marids do havoc amongst the besiegers and break away through the length and breadth of them. For one of them smote with his iron mace upon the elephants and their riders and pounded them till man was not to be distinguished from beast; whilst another shouted in the faces of those who fled, so that they fell down dead; and the third caught up a score of horsemen, beasts and all; and towering with them nigh in air, cast them down on earth, so that they were torn in pieces. And this was high enjoyment for Janshah and his father and the Lady Shamsah.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Twenty-ninth Night,

She said, It hath reached me, O auspicious King, that King Teghmus and his son and daughter-in-law went up to the terrace-roof and enjoyed a prospect of the Jinn-guards battling with the beleaguering host. And King Kafid (still hanging between heaven and earth) also saw the slaughter of his troops, and wept sore and buffeted his face; nor did the carnage cease among the army of Hind for two whole days, till they were cut off even to the last man. Then Janshah commanded a Marid, by name Shimwál, chain up King Kafid with manacles and fetters, and imprison him in a tower called the Black Bulwark. And when his bidding was done, King Teghmus bade beat the drums and despatched messengers to announce the glad news to Janshah's mother, informing her of his approach; whereupon she mounted in great joy, and she no sooner espied her son than she clasped him in her arms and swooned away for stress of gladness. They sprinkled rose-water on her face, till she came to herself, when she embraced him again and again wept for excess of joy. And when the Lady Shamsah knew of her coming, she came to her and saluted her; and they embraced each other and after remaining embraced for an hour sat down to converse. Then King Teghmus threw open the city-gates and despatched couriers to all parts of the kingdom,

to spread the tidings of his happy deliverance; whereupon all his princely Vassals and Emirs and the Grandees of the realm flocked to salute him and give him joy of his victory and of the safe return of his son; and they brought him great store of rich offerings and curious presents. The visits and oblations continued for some time, after which the King made a second and a more splendid bride-feast for the Princess Shamsah, and bade decorate the city and held high festival. Lastly they unveiled and paraded the bride before Janshah, with apparel and ornaments of the utmost magnificence, and when her bridegroom went in to her he presented her with an hundred beautiful slave-girls to wait upon her. Some days after this, the Princess repaired to the King and interceded with him for Kafid, saying, "Suffer him return to his own land, and if henceforward he be minded to do thee a hurt, I will bid one of the Jinn-guard snatch him up and bring him to thee." Replied Teghmus, "I hear and I obey," and bade Shimwal bring him the prisoner, who came manacled and fettered and kissed earth between his hands. Then he commanded to strike off his chains and, mounting him on a lame mare, said to him, "Verily Princess Shamsah hath interceded for thee: so begone to thy kingdom, but if thou fall again to thine old tricks, she will send one of the Marids to seize thee and bring thee hither." Thereupon King Kafid set off homewards in the sorriest of plights,——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Thirtieth Night,

She said, It hath reached me, O auspicious King, that King Kafid set off homewards in the sorriest of plights, whilst Janshah and his wife abode in all solace and delight of life, making the most of its joyance and happiness. All this recounted the youth, sitting between the tombs, unto Bulukiya, ending with, "And, behold! I am Janshah who witnessed all these things, O my brother, O Bulukiya!" Then Bulukiya, who was wandering the world in his love for Mohammed (whom Allah bless and keep!) asked Janshah, "O my brother, what be these two sepulchres, and why sittest thou between them, and what causeth thy weeping?" He answered, "Know, O Bulukiya, that we abode in all solace and delight of life, passing one year at home and the next at Takni, the Castle of Jewels, whither we betook not ourselves but in the litter borne by the Marids, and flying between

heaven and earth." Quoth Bulukiya, "O my brother, O Janshah, what was the distance between the Castle and thy home?" Quoth he, "Every day we accomplished a journey of thirty months, and the time we took was ten days. We abode on this wise a many of years, till one year we set out for the Castle of Jewels, as was our wont, and on the way thither alighted from the litter in this island to rest and take our pleasure therein. We sat down on the river-bank and ate and drank; after which the Lady Shamsah, having a mind to bathe, put off her clothes and plunged into the water. Her women did likewise and they swam about awhile, whilst I walked on along the bank of the stream leaving them to swim about and play with one another. And, behold, a huge shark of the monsters of the deep seized the Princess by the leg, without touching any of the girls. And she cried out and died forthright, whilst the damsels fled out of the river to the pavilion to escape from the shark. But after awhile they returned, and, taking up her corpse, carried her to the litter. Now when I saw her dead I fell down fainting, and they sprinkled water on my face till I recovered and wept over her. Then I despatched the Jinn-guards to her parents and family, announcing what had befallen her; and in the shortest time they came to the spot and washed her and shrouded her, after which they buried her by the river-side and made mourning for her. They would have carried me with them to their own country, but I said to King Shahlan,—I beseech thee to dig me a grave beside her tomb, that, when I die, I may be buried by her side in that grave. Accordingly, the King commanded one of his Marids to do as I wished, after which they departed and left me here to weep and mourn for her till I die. And this is my story and the cause of my sojourn between these two tombs." And he repeated these two couplets[1]:—

"The house, sweet heart, is now no home to me * Since thou art gone, nor neighbour neighbourly
The friend whilòme I took to heart, no more * Is friend, and brightest lights lose brilliancy."

But when Bulukiya heard out Janshah's tale he marvelled.—— And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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1 A variant of lines in vol. i. night xx.

Now when it was the Five Hundred and Thirty-first Night,

She said, It hath reached me, O auspicious King, that when Bulukiya heard out Janshah's tale he wondered and exclaimed, "By Allah, methought I had indeed wandered over the world and compassed it about, but now I forget all I have seen after listening to these adventures of thine!" He was silent a while, and then resumed, "I beg thee, of thy favour and courtesy, to direct me in the way of safety." So Janshah directed him into the right road, and Bulukiya farewelled him and went his ways. All this the Serpent-queen related to Hasib Karim al-Din, and he asked her, "But how knowest thou of these things?" and she answered, "O Hasib, thou must ken that I had occasion, some five-and-twenty years ago, to send one of my largest serpents to Egypt and gave her a letter for Bulukiya, saluting him. So she went there willingly, for she had a daughter in the land called Bint Shumúkh[1]; and after asking anent Bulukiya she found him and gave him my missive. He read it and replied to the messenger snake, "Thou comest from the Queen of the Serpents whom I am minded to visit for I have an occasion to her." She replied, "I hear and obey." Then she bore him to her daughter of whom she took leave, and said to her companion, "Close thine eyes." So he closed them and opening them again, behold, he found himself on the mountain where I now am. Then his guide carried him to a great serpent, whom he saluted; whereupon quoth she, "Didst thou deliver the missive to Bulukiya?" and she replied, "Even so; and he hath accompanied me and here he standeth." Presently Bulukiya asked after me, the Serpent-queen, and the great serpent answered, "She hath gone to the mountain Kaf with all her host, as is her wont in winter; but next summer she will come hither again. As often as she goeth thither she appointeth me to reign in her room during her absence; and if thou have any occasion to her I will accomplish it for thee." Said he, "I beg thee to bring me the herb which whoso crusheth and drinketh the juice thereof sickeneth not, neither groweth grey nor dieth." "I will not bring it," said the serpent, "till thou tell me what befell thee since thou leftest the Queen of the Serpents to go with Affan in quest of King Solomon's tomb." So he related to her all his travels and adventures together with the history of Janshah, and said at last, "Grant me my request that I may return to mine

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1 *i.e.* Daughter of Pride: the proud.

own country." Replied the serpent, "By the virtue of the lord Solomon, I know not where is to be found the herb whereof thou speakest." Then she bade the serpent which had brought him thither, carry him back to Egypt: so the messenger obeyed her and said to him, "Shut thine eyes!" He did so and, opening them again, found himself on the mountain Mukattam.[1] "When I returned from the mountain Kaf" (added the Queen) "the serpent, my deputy, informed me of Bulukiya's visit and gave me his salutations and repeated to me his story and his meeting with Janshah. And this, O Hasib, is how I came to know the adventures of Bulukiya and the history of Janshah." Thereupon Hasib said to her, "O Queen, deign recount to me what befell Bulukiya as regards his return to Egypt." She replied, "Know, O Hasib, that when he parted from Janshah he fared on nights and days till he came to a great sea; so he anointed his feet with the juice of the magical herb and, walking over the face of the waters, sped onwards till he came to an island abounding in trees and springs and fruits, as it were the Garden of Eden. He landed and walked about till he saw an immense tree, with leaves as big as the sails of a ship. So he went up to the tree and found under it a table spread with all manner meats, whilst on a branch of the branches sat a great bird, whose body was of pearls and leek-green emeralds, its feet of silver, its beak of red carnelian and its plumery of precious metals; and it was engaged in singing the praises of Allah the Most High and blessing Mohammed (upon whom be benediction and the Peace!)"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Thirty-second Night,

She said, It hath reached me, O auspicious King, that when Bulukiya landed and walked about the island he found therein many marvels, especially a bird whose body was of pearls and leek-green emeralds and its plumery of precious metals; and it was engaged in singing the praises of Allah the Most High and blessing Mohammed (upon whom be benediction and the Peace!). Seeing this he said, "Who and what art thou?" Quoth the bird, "I am one of the birds of Eden and followed Adam when

1 In the Calc. Edit. by misprint "Maktab." Jabal Mukattam is the old sea-cliff where the Mediterranean once beat and upon whose North Western slopes Cairo is built

Allah Almighty cast him out thence. And know, O my brother, that Allah also cast out with him four leaves of the trees of the garden, to cover his nakedness withal, and they fell to the ground after awhile. One of them was eaten by a worm, and of it came silk: the gazelles ate the second and thence proceeded musk; the third was eaten by bees and gave rise to honey, whilst the fourth fell in the land of Hind and from it sprang all manner of spices. As for me, I wandered over the face of earth till Allah deigned give me this island for a dwelling-place, and I took up my abode here. And every Friday from night till morning the Saints and Princes[1] of the Faith, flock to this place and make pious visitation and eat from this table spread by Allah Almighty; and after they have eaten, the table is taken up again to Heaven: nor doth the food ever waste or corrupt." So Bulukiya ate his fill of the meats and praised the Great Creator. And presently, behold, there came up Al-Khizr[2] (upon whom be the Peace!), at sight of whom Bulukiya rose, and saluting him, was about to withdraw, when the bird said to him, "Sit, O Bulukiya, in the presence of Al-Khizr, upon whom be the Peace!" So he sat down again, and Al-Khizr said to him, "Let me know who thou art and tell me thy tale." Thereupon Bulukiya related to him all his adventures from beginning to end, and asked, "O my lord, how far is it hence to Cairo?" "Five-and-ninety years' journey," replied the Prophet; whereupon Bulukiya burst into tears; then, falling at Al-Khizr's feet, kissed them and said to him, "I beseech thee deliver me from this strangerhood and thy reward be with Allah, for that I am nigh upon death and know not what to do." Quoth Al-Khizr, "Pray to Allah Almighty that he permit me to carry thee to Cairo ere thou perish." So Bulukiya wept and humbled himself before Allah who granted his prayer, and by inspiration bade Al-Khizr bear him to his people. Then said the Prophet, "Lift thy head, for Allah hath heard thy prayer and hath inspired me to do what thou desirest; so take fast hold of me with both thy hands and shut thine eyes." The Prince did as he was bidden, and Al-Khizr stepped a single step

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1 Arab. "Kutb"; lit. an axle, a pole; next a prince; a high order or doyen in Sainthood; especially amongst the Sufi-gnostics.

2 Lit. "The Green" (Prophet), a mysterious personage confounded with Elijah, St. George, and others. He was a Moslem, *i.e.* a true believer in the Islam of his day and Wazir to Kaykobad, founder of the Kayanian dynasty, sixth century B.C. We have before seen him as a contemporary of Moses. My learned friend Ch. Clermont-Ganneau traces him back, with a multitude of his similars (Proteus, Perseus, etc.), to the son of Osiris (p. 45, Horus et Saint Georges).

forwards, then said to him, "Open thine eyes!" So Bulukiya opened his eyes and found himself at the door of his palace at Cairo. He turned to take leave of Al-Khizr, but found no trace of him——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Thirty-third Night,

She said, It hath reached me, O auspicious King, that when Bulukiya, standing at the gate of his palace, turned to take leave of Al-Khizr, he found no trace of him and entered the palace. When his mother saw him she cried with a loud cry and swooned away for excess of joy, and they sprinkled water upon her face. After awhile she came to herself and embraced her son and wept with sore weeping, whilst Bulukiya wept and laughed by turns. Then all his friends and kindred came and gave him joy of his safe return, and the news was noised abroad in the land and there came to him presents from all parts. Moreover, they beat the drums and blew the flutes and rejoiced mightily. Then Bulukiya related to them his adventures ending with recounting how Al-Khizr had set him down at his palace-door, whereat they marvelled exceedingly and wept, till all were a-weary of weeping. Hasib wondered at the Queen's tale and shed many tears over it; then he again besought her to let him return to his family; but she said, "I fear me, O Hasib, that when thou gettest back to thy country thou wilt fail of thy promise and prove traitor to thine oath and enter the Hammam." But he swore to her another solemn oath that he would never again enter the baths as long as he lived; whereupon she called a serpent and bade her carry him up to the surface of the earth. So the serpent took him and led him from place to place, till she brought him out on the platform edge of an abandoned cistern, and there left him. Upon this he walked to the city and coming to his house by the last of the day, at the yellowing of the sun, knocked at the door. His mother opened it and seeing her son, screamed out and threw herself upon him and wept for excess of joy. His wife heard her mother-in-law weeping; so she came out to her and seeing her husband, saluted him and kissed his hands; and each rejoiced in other with exceeding joy of all three. Then they entered the house and sat down to converse; and presently Hasib asked his mother of the woodcutters, who had left him to perish in the cistern. Quoth she, "They came and told me that a wolf had eaten thee in the

Wady. As for them, they are become merchants and own houses and shops, and the world is grown wide for them. But every day they bring me meat and drink, and thus have they done until the present time." Quoth Hasib, "To-morrow do thou go to them and say:—My son Hasib Karim al-Din hath returned from his travels; so come ye to meet him and salute him." Accordingly, when morning dawned, she repaired to the woodcutters' houses and delivered to them her son's message, which when they heard they changed colour, and saying, "We hear and obey," gave her each a suit of silk, embroidered with gold, adding, "Present this to thy good son,[1] and tell him that we will be with him to-morrow." She assented and returning to Hasib gave him their presents and message. Meanwhile, the woodcutters called together a number of merchants and acquainting them with all that had passed between themselves and Hasib, took counsel with them what they should do. Quoth the merchants, "It behoveth each one of you to give him half his moneys and Mamelukes." And they all agreed to do this; so on the next day, each of them took half his wealth and going in to Hasib, saluted him and kissed his hands. Then they laid before him what they had brought, saying, "This is of thy bounties, and we are in thy hands." He accepted their peace-offering and said, "What is past is past: that which befell us was decreed of Allah, and destiny doeth away with dexterity." Quoth they, "Come, let us walk about and take our solace in the city and visit the Hammam." Quoth he, "Not so: I have taken an oath never again to enter the baths so long as I live." Rejoined they, "At least come to our homes that we may entertain thee." He agreed to this, and went to their houses and each of them entertained him for a night and a day; nor did they cease to do thus for a whole sen'night, being seven in number. And now Hasib was master of moneys and houses and shops, and the merchants of the city forgathered with him and he told them all that had befallen him. He became one of the chiefs of the guild and abode on this wise awhile, till it happened one day, as he was walking about the streets, that he passed the door of a Hammam, whose keeper was one of his companions. When the bathman, who was standing without, caught his

1 Arab. "Walad," more ceremonious than "ibn." It is, by-the-by, the origin of our "valet" in its sense of boy or servant who is popularly addressed Yá walad. Hence I have seen in a French book of travels "un petit Iavelet"

eye, he ran up to him and saluted him and embraced him, saying, "Favour me by entering the bath and there wash and be rubbed that I may show thee hospitality." Hasib refused, alleging that he had taken a solemn oath never again to enter the Hammam; but the bathman was instant with him, saying, "Be my three wives triply divorced, an thou enter not and be washed!" When Hasib heard him thus conjure him, he was confounded and replied, "O my brother, hast thou a mind to ruin my house and make my children orphans and lay a load of sin upon my neck?" But his friend threw himself at his feet and kissed them, saying, "My happiness dependeth upon thy entering, and be the sin on the neck of me!" Then all the servants of the bath set upon Hasib and dragging him in pulled off his clothes. But hardly had he sat down against the wall and began to pour water on his head when a score of men accosted him, saying, "Rise, O man, and come with us to the Sultan, for thou art his debtor." Then they despatched one of them as messenger to the Sultan's Minister, who straightway took horse and rode, attended by threescore Mamelukes, to the baths, where he alighted and going in to Hasib, saluted him and said, "Welcome to thee!" Then he gave the bathman an hundred dinars and mounting Hasib on a horse he had brought with him, returned with him and all his men to the Sultan's palace. Here he bade them aid Hasib to dismount and after seating him comfortably, set food before him; and when they had eaten and drunken and washed their hands, the Wazir clad him in two dresses of honour each worth five thousand dinars, and said to him, "Know that Allah hath been merciful to us in sending thee; for the Sultan is nigh upon death by leprosy, and the books tell us that his life is in thy hands." Then, accompanied by a host of Grandees, he took him wondering withal and carried him through the seven doorways of the palace, till they came to the King's chamber. Now the name of this King was Karazdán, King of Persia and of the Seven Countries, and under his sway were an hundred sovereign princes sitting on chairs of red gold, and ten thousand valiant captains, under each one's hand an hundred deputies and as many headsmen armed with sword and axe. They found the King lying on his bed with his face swathed in a napkin, and groaning for excess of pain. When Hasib saw this ordinance, his wit was dazed for awe of the King; so he kissed ground before him, and prayed a blessing on him. Then the Grand Wazir, whose name was Shamhúr, rose and welcoming Hasib,

seated him on a high chair at the King's right hand.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Thirty-fourth Night,

She said, It hath reached me, O auspicious King, that the Wazir Shamhur rose to Hasib and seated him on a chair at the right hand of King Karazdan ; after which he called for food and the tables were laid. And when they had eaten and drunken and washed their hands, Shamhur stood up (while all present also stood to do him honour), and, approaching Hasib said to him, "We are all thy servants and will give thee whatsoever thou askest, even were it one half the kingdom, so thou wilt but cure the King." Saying this, he led him by the hand to the royal couch, and Hasib, uncovering the King's face, saw that he was at the last fatal stage of the disease ; so he wondered at their hoping for a cure. But the Wazir kissed his hand and repeated his offers and ended with saying, "All we want of thee is to heal our King"; so he said to the Wazir, "True that I am the son of Allah's prophet, Daniel, but I know nothing of his art: for they put me thirty days in the school of medicine and I learnt nothing of the craft. I would well I knew somewhat thereof and might heal the King." Hearing this, the Grand Wazir said, "Do not multiply words upon us; for though we should gather together to us physicians from the East and from the West, none could cure the King save thou." Answered Hasib, "How can I make him whole, seeing I know neither his case nor its cure?" Quoth the Minister, "His healing is in thy hands," and quoth Hasib, "If I knew the remedy of his sickness, I would heal him." Thereupon the Wazir rejoined, "Thou kennest a cure right well; the remedy of his sickness is the Queen of the Serpents, and thou knowest her abiding-place and hast been with her." When Hasib heard this, he knew that all this came of his entering the Baths, and repented whenas repentance availed him naught; then said he, "What is the Queen of the Serpents? I know her not, nor ever in all my life heard I of this name." Retorted the Wazir, "Deny not the knowledge of her, for I have proof that thou knowest her and hast passed two years with her." Repeated Hasib, "Verily, I never saw her nor even heard of her till this moment"; upon which Shamhur opened a book and after making sundry calculations, raised his head

and spake as follows. "The Queen of the Serpents shall forgather with a man who shall abide with her two years; then shall he return from her and come forth to the surface of the earth, and when he entereth the Hammam-bath his belly will become black." Then said he, "Look at thy belly." So Hasib looked at his own belly and behold, it was black: but he persisted in his denial and said, "My belly was black from the day my mother bare me." Said the Wazir, "I had stationed three Mamelukes at the door of every Hammam, bidding them note all who entered and let me know when they found one whose belly was black; so, when thou enteredst, they looked at thy belly and finding it black, sent and told me, after we had well-nigh lost hope of coming upon thee. All we want of thee is to show us the place whence thou camest out and after go thy ways; for we have those with us who will take the Queen of the Serpents and fetch her to us." Then all the other Wazirs and Emirs and Grandees flocked about Hasib, who sorely repented of his misdeed; and they conjured him, till they were weary, to show them the abode of the Queen; but he ceased not saying, "I never saw nor heard of the matter." Then the Grand Wazir called the hangman and bade him strip Hasib and beat him a sore beating; and so they did till he saw death face to face, for excess of pain, and the Wazir said, "We have proof that thou knowest the abiding-place of the Queen of the Serpents: why wilt thou persist in denial? Show us the place whence thou camest out and go from us; we have with us one who will take her, and no harm shall befall thee." Then he raised him and bade give him a dress of honour of cloth of red gold, embroidered with jewels, and spoke him fair till Hasib yielded and said, "I will show you the place." At this the Wazir rejoiced with great joy and took horse with all his many and rode, guided by Hasib, and never drew rein till they came to the mountain containing the cavern wherein he had found the cistern full of honey. There all dismounted and followed him as he entered, sighing and weeping, and showed them the well whence he had issued; whereupon the Wazir sat down thereby and sprinkling perfumes upon a chafing-dish, began to mutter charms and conjurations; for he was a crafty magician and diviner, and skilled in spiritual arts. He repeated three several formulas of conjuration and between each threw fresh incense upon the fire, crying out and saying, "Come forth, O Queen of the Serpents!" when behold, the water of the well sank down and a great door opened in the side, from which came a mighty noise of crying like unto

thunder, so terrible that they thought the well had caved in, and all present fell down fainting; nay, some even died for fright. Presently, there issued from the well a serpent as big as an elephant, casting out sparks like red hot coals from its eyes and mouth, and bearing on its back a charger of red gold, set with pearls and jewels, in the midst whereof lay a serpent from whose body issued such splendour that the place was illumined thereby; and her face was fair and young and she spoke with most eloquent tongue. The Serpent-queen turned right and left, till her eyes fell upon Hasib, to whom said she, "Where is the covenant thou madest with me, and the oath thou swarest to me, that thou wouldst never again enter the Hammam-bath? But there is no fighting against Fate nor hath any ever fled from that which is written on his forehead. Allah hath appointed the end of my life for thy hand to hend, and it is His will that slain I be, and King Karazdan be healed of his malady." So saying, she wept with sore weeping and Hasib wept to see her weep. As for the abominable Wazir Shamhur, he put out his hand to lay hold of her; but she said to him, "Hold thy hand, O accursed, or I will blow upon thee and reduce thee to a heap of black ashes." Then she cried out to Hasib, saying, "Draw near me and take me in thine hand and lay me in the dish that is with you: then set it on thy head, for my death was fore-ordained from Eternity without beginning,[1] to be at thy hand, and thou hast no power to avert it." So he took her and laid her in the dish, and put it on his head, when the well returned to its former state. Then they set out on their return to the city, Hasib carrying the dish on his head, and when they were half-way behold, the Queen of the Serpents said to him privily, "Hearken, O Hasib, to my friendly counsel, for all thou hast broken faith with me and hast been false to thine oath, and hast done this misdeed, but it was fore-ordained from all eternity." He replied, "To hear is to obey," and she continued, "It is this: when thou comest to the Wazir's house, he will bid thee behead me and cut me in three; but do thou refuse, saying:—I know not how to slaughter[2]; and leave him to do it with his own hand and to work his wicked will. When he hath cut my throat and divided my body into three pieces there will

1 Arab. "Azal" = Eternity (without beginning); "Abad" = Infinity (eternity without end).

2 The Moslem ritual for slaughtering (by cutting the throat) is not so strict as that of the Jews; but it requires some practice; and any failure in the conditions renders the meat impure, mere carrion (fatis).

come a messenger to bid him to the King, so he will lay my flesh in a cauldron of brass and set it upon a brazier before going to the presence, and he will say to thee:—Keep up the fire under the cauldron till the scum rise; then skim it off and pour it into a phial to cool. Wait till it cool and then drink it, so shall naught of malady or pain be left in all thy body. When the second scum riseth, skim it off and pour it into a phial against my return from the King, that I may drink it for an ailment I have in my loins. Then will he give thee the phials and go to the King, and when he is gone, do thou light the fire and wait till the first scum rise and set it in a phial; keep it by thee but beware of drinking it, or no good will befall thee. When the second scum riseth, skim it off and put it in a second phial and drink it down as soon as it cools. When the Wazir returneth and asketh thee for the second phial, gave him the first and note what shall befall him";——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Thirty-fifth Night,

She said, It hath reached me, O auspicious King, that the Serpent-queen charged Hasib not to drink of the first scum and carefully to keep the second, saying, "When the Wazir returneth from the King and asketh for the second phial, give him the first and note what shall befall him; then drink the contents of the second phial and thy heart will become the home of wisdom. After this, take up the flesh and, laying it in a brazen platter, carry it to the King and give him to eat thereof. When he hath eaten it and it hath settled in his stomach, veil his face with a kerchief and wait by him till noontide, when he will have digested the meat. Then give him somewhat of wine to drink and, by the decree of Allah Almighty, he will be healed of his unhealth and be made whole as he was. And give thou ear to the charge wherewith I charge thee; and keep it in thy memory with carefullest keeping." They ceased not faring till they came to the Wazir's house, and he said to Hasib, "Come in with me!" So he went in and the troops dispersed and fared each his own way; whereupon Hasib set down the platter and the Wazir bade him slay the Queen of the Serpents; but he said, "I know not how to slaughter and never in my born days killed I aught. An thou wilt have her throat cut, do it with thine own hand." So the Minister Shamhur took the Queen from the platter and slew her, seeing which Hasib wept bitter tears and the Wazir laughed at him, saying, "O weak

of wits, how canst thou weep for the killing of a worm?" Then he cut her in three and laying the pieces in a brass cauldron, set it on the fire and sat down to await the cooking of the flesh. And whilst he was sitting, lo! there came a slave from the king, who said to him, "The King calls for thee without stay or delay"; and he answered, saying, "I hear and I obey." So he gave Hasib two phials and bade him drink the first scum and keep the second against his return, even as the Queen of the Serpents had foretold[1]; after which he went away with repeated charges and injunctions; and Hasib tended the fire under the cauldron till the first scum rose, when he skimmed it off, and setting it in one of the phials, kept it by him. He then fed the fire till the second scum rose; then he skimmed it off and putting it into the other phial, kept it for himself. And when the meat was done he took the cauldron off the fire and sat awaiting the Wazir, who asked him on return, "What hast thou done?" and answered Hasib, "I did thy bidding to the last word." Quoth the Wazir, "What hast thou done with the first phial?" "I drank its contents but now," replied Hasib, and Shamhur asked, "Thy body feeleth it no change?" whereto Hasib answered, "Verily, I feel as I were on fire from front to foot." The villain Wazir made no reply, hiding the truth, but said, "Hand me the second phial, that I may drink what is therein, so haply I may be made whole of this ailing in my loins." So Hasib brought him the first phial and he drank it off, thinking it contained the second scum; but hardly had he done drinking when the phial fell from his hand and he swelled up and dropped down dead; and thus was exemplified in him the saying, "Whoso for his brother diggeth a pit, he shall be the first to fall into it." Now when Hasib saw this, he wondered and feared to drink of the second phial; but he remembered the Serpent-queen's injunction and bethought him that the Wazir would not have reserved the scum for himself had there been aught of hurt therein. So he said, "I put my trust in Allah,[2]" and drank off the contents of the phial. No sooner had he done so than the Most Highest made the waters of wisdom to well up in his heart and opened to him the fountains of knowledge, and joy and gladness overcame him. Then he took the serpent's flesh from the cauldron, and laying it on a platter of brass, went forth from the Wazir's

1 The Wazir repeats all the words spoken by the Queen — but "in iteration there is no recreation."

2 A phrase always in the Moslem's month: the slang meaning of "we put our trust in Allah" is "let's cut our stick."

house. On his way to the palace he raised his eyes and saw the seven Heavens and all that therein is, even to the Lote-tree, beyond which there is no passing,[1] and the manner of the revolution of the spheres. Moreover, Allah discovered to him the ordinance of the planets and the scheme of their movements, and the fixed stars; and he saw the contour of the land and sea, whereby he became informed with geometry, astrology and astronomy and mathematics and all that hangeth thereby; and he understood the causes and consequences of eclipses of the sun and moon. Then he looked at the earth and saw all minerals and vegetables that are therein and thereon; and he learned their properties, and their virtues, so that he became in an instant versed in medicine and chemistry, and natural magic and the art of making gold and silver. And he ceased not carrying the flesh till he came to the palace, when he went in to King Karazdan, and kissing ground before him, said, "May thy head survive thy Wazir Shamhur!" The King was mightily angered at the news of the Grand Wazir's death and wept for him, whilst his Emirs and his Grandees and officers also wept. Then said Karazdan, "He was with me but now, in all health, and went away to fetch me the flesh of the Queen of the Serpents, if it should be cooked; what befell him that he is now dead, and what accident hath betided him?" So Hasib told him the whole truth, how the Minister had drunk the contents of the phial and had forthwith swelled out and died. The King mourned for his loss with mourning sore and said to Hasib, "What shall I do without Shamhur?" and Hasib answered, "Grieve not, O King of the age; for I will cure thee within three days and leave no whit of disease in thy body." At this the King's breast waxed broad and he said, "I wish to be made whole of this affliction, though after a long term of years." So Hasib set the platter before the King and made him eat a slice of the flesh of the Serpent-queen. Then he covered him up, and spreading a kerchief over his face, bade him sleep and sat down by his side. He slept from noonday till sundown, while his stomach digested the piece of flesh, and presently he awoke. Hasib gave him somewhat of wine to drink and bade him sleep again; so he slept till the morning, and when dawn appeared Hasib repeated the treatment making him eat another piece of the flesh; and thus he did with him three days following, till

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1 Koran, liii. 14. This "Sidrat al-Muntahá" (Zizyphus lotus) stands in the seventh heaven on the right hand of Allah's throne: and even the angels may not pass beyond it.

he had eaten the whole, when his skin began to shrink and scale off and he perspired, so that the sweat ran down from his head to his heels. Therewith he became whole and there abode in him no trace of the disease, which when Hasib saw, he said, "There is no help for it but thou go to the Hammam." So he carried him to the bath and washed his body; and when he came forth, it was like a wand of silver and he was restored to health, nay, sounder than he was before he fell ill. Thereupon he donned his richest robes, and seating himself on his throne, deigned make Hasib sit beside him. Then he bade the tables be spread and they ate and washed their hands; after which he called for the service of wine and both drank their fill. Upon this all his Wazirs and Emirs and Captains, and the Grandees of his realm and the notables of the lieges, came in to him and gave him joy of his recovery; and they beat the drums and adorned the city in token of rejoicing. Then said the King to the assembly, "O Wazirs and Emirs and Grandees, this is Hasib Karim al-Din, who hath healed me of my sickness, and know all here present that I make him my Chief Wazir in the stead of the Wazir Shamhur."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Thirty-sixth Night,

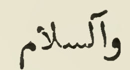
She continued, It hath reached me, O auspicious King, that quoth King Karazdan to his Ministers and high lords, "He who healed me of my sickness is none other than Hasib Karim al-Din here present. Therefore I make him my Chief Wazir in the stead of the Wazir Shamhur; and whoso loveth him loveth me, and whoso honoureth him honoureth me, and he who obeyeth him obeyeth me." "Hearkening and obedience," answered they, and all rising flocked to kiss Hasib's hand and salute him and give him joy of the Wazirate. Then the King bestowed on him a splendid dress of gold brocade, set with pearls and gems, the least of which was worth five thousand gold pieces. Moreover, he presented to him three hundred male white slaves and the like number of concubines, in loveliness like moons, and three hundred Abyssinian[1] slave-girls, besides five hundred mules laden with treasure and sheep and oxen and buffaloes and bulls and other cattle beyond count; and he commanded all his Wazirs and Emirs and Grandees and

1 Arab. "Habash": the word means more than "Abyssinia," as it includes the Dankali Country and the sea-board, a fact unknown to the late Lord Stratford de Redcliffe when he disputed with the Porte. I ventured to set him right and suffered accordingly.

Notables and Mamelukes and his subjects in general to bring him gifts. Presently Hasib took horse and rode, followed by the Wazirs and Emirs and lords and all the troops, to the house which the King had set apart for him, where he sat down on a chair; and the Wazirs and Emirs came up to him and kissed hands and gave him joy of his Ministership, vying with one another in suit and service. When his mother and his household knew what had happened, they rejoiced with exceeding joy and congratulated him on his good fortune; and his quondam comrades the woodcutters also came and gave him joy. Then he mounted again and riding to the house of the late Wazir Shamhur, laid hands on all that was therein and transported it to his own abode. On this wise did Hasib, from a dunsical know-nothing, unskilled to read writing, become, by the decree of Allah Almighty, an adept in every science and versed in all manner of knowledge, so that the fame of his learning was blazed abroad over the land and he became renowned as an ocean of lore and skill in medicine and astronomy and geometry and astrology and alchemy and natural magic and the Cabbala and Spiritualism and all other arts and sciences. One day, he said to his mother, "My father Daniel was exceeding wise and learned; tell me what he left by way of books or what not!" So his mother brought him the chest and, taking out the five leaves which had been saved when the library was lost, gave them to him saying, "These five scrolls are all thy father left thee." So he read them and said to her, "O my mother, these leaves are part of a book: where is the rest?" Quoth she, "Thy father made a voyage taking with him all his library and, when he was shipwrecked, every book was lost save only these five leaves. And when he was returned to me by Almighty Allah, he found me with child and said to me:—Haply thou wilt bear a boy; so take these scrolls and keep them by thee and whenas thy son shall grow up and ask what his father left him, give these leaves to him and say, Thy father left these as thine only heritance. And lo! here they are." And Hasib, now the most learned of his age, abode in all pleasure and solace and delight of life, till there came to him the Destroyer of delights and the Severer of societies.[1] And yet, O King, is not this tale of Bulukiya and Janshah more wondrous than the adventures of

1 Here ends vol. ii. of the Mac. Edit.

END OF VOL. V.



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VOLUME VI.



PLAIN AND LITERAL TRANSLATION OF THE ARABIAN NIGHTS' ENTERTAINMENTS, NOW ENTITULED

THE BOOK OF THE

Thousand Nights and a Night

WITH INTRODUCTION EXPLANATORY NOTES ON THE MANNERS AND CUSTOMS OF MOSLEM MEN AND A TERMINAL ESSAY UPON THE HISTORY OF THE NIGHTS

BY

RICHARD F. BURTON





I INSCRIBE THIS VOLUME

TO MY OLD AND VALUED CORRESPONDENT,

IN WHOSE DEBT I AM DEEP,

PROFESSOR ALOYS SPRENGER

(OF HEIDELBERG),

ARABIST, PHILOSOPHER AND FRIEND.

R. F. BURTON



SINDBAD THE SEAMAN[1] AND SINDBAD THE LANDSMAN.

There lived in the city of Baghdad, during the reign of the Commander of the Faithful, Harun al-Rashid, a man named Sindbád the Hammál,[2] one in poor case who bore burdens on his head for hire. It happened to him one day of great heat that whilst he was carrying a heavy load, he became exceeding weary and sweated profusely; the heat and the weight alike oppressing him. Presently, as he was passing the gate of a merchant's house, before which the ground was swept and watered, and where the air was temperate, he sighted a broad bench beside the door; so he set his load thereon, to take rest and smell the air,——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Thirty-seventh Night,

She said, It hath reached me, O auspicious King, that when the Hammal set his load upon the bench to take rest and smell the air, there came out upon him from the court-door a pleasant breeze and a delicious fragrance. He sat down on the edge of the bench, and at once heard from within the melodious sound of lutes and other stringed instruments, and mirth-exciting voices singing and reciting, together with the song of birds warbling and glorifying Almighty Allah in various tunes and tongues; turtles, mocking-birds, merles, nightingales, cushats and stone-curlews,[3] whereat he marvelled in himself and was moved to mighty joy and solace. Then he went up to the gate and saw

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1 Lane (vol. iii. 1) calls our old friend "Es-Sindibád of the Sea," and Benfey derives the name from the Sanskrit "Siddhapati" = lord of sages. The etymology (in Heb. Sandabar and in Greek Syntipas) is still uncertain, although the term often occurs in Arab stories; and some look upon it as a mere corruption of "Bidpai" (Bidyápati). The derivation offered by Hole (Remarks on the Arabian Nights' Entertainments, by Richard Hole, LL.D., London, Cadell, 1797) from the Persian ábád (a region) is impossible. It is, however, not a little curious that this purely Persian word (= a "habitation") should be found in Indian names as early as Alexander's day, *e.g.*, the "Dachina bades" of the Periplus is "Dakhshin-ábád," the Sanskr. being "Dakshinapatha."

2 A porter like the famous Armenians of Constantinople. Some edits. call him "Al-Hindibád."

3 Arab. "Karawán" (Charadrius œdicnemus, Linn.): its shrill note is admired by Egyptians and hated by sportsmen.

within a great flower-garden wherein were pages and black slaves, and such a train of servants and attendants and so forth as is found only with Kings and Sultans; and his nostrils were greeted with the savoury odours of all manner meats rich and delicate, and delicious and generous wines. So he raised his eyes heavenwards and said, "Glory to Thee, O Lord, O Creator and Provider, who providest whomso Thou wilt without count or stint! O mine Holy One, I cry Thee pardon for all sins and turn to Thee repenting of all offences! O Lord, there is no gainsaying Thee in Thine ordinance and Thy dominion, neither wilt Thou be questioned of that Thou dost, for Thou indeed over all things art Almighty! Extolled be Thy perfection: whom Thou wilt Thou makest poor and whom Thou wilt Thou makest rich! Whom Thou wilt Thou exaltest and whom Thou wilt Thou abasest, and there is no god but Thou! How mighty is Thy majesty and how enduring Thy dominion and how excellent Thy government! Verily, Thou favourest whom Thou wilt of Thy servants, whereby the owner of this place abideth in all joyance of life and delighteth himself with pleasant scents and delicious meats and exquisite wines of all kinds. For indeed Thou appointest unto Thy creatures that which Thou wilt and that which Thou hast foreordained unto them; wherefore are some weary and others are at rest and some enjoy fair fortune and affluence, whilst others suffer the extreme of travail and misery, even as I do." And he fell to reciting:—

How many by my labours, that evermore endure, * All goods of life enjoy and in cooly shade recline?
Each morn that dawns I wake in travail and in woe, * And strange is my condition and my burden gars me pine:
Many others are in luck and from miseries are free, * And Fortune never loads them with loads the like o' mine:
They live their happy days in all solace and delight; * Eat, drink, and dwell in honour 'mid the noble and the digne:
All living things were made of a little drop of sperm, * Thine origin is mine and my provenance is thine;
Yet the difference and distance 'twixt the twain of us are far * As the difference of savour 'twixt vinegar and wine:
But at Thee, O God All-wise! I venture not to rail * Whose ordinance is just and whose justice cannot fail.

When Sindbad the Porter had made an end of reciting his verses, he bore up his burden and was about to fare on, when there came forth to him from the gate a little foot-page, fair of face and shapely of shape and dainty of dress who caught him by the hand,

saying, "Come in and speak with my lord, for he calleth for thee." The Porter would have excused himself to the page, but the lad would take no refusal; so he left his load with the doorkeeper in the vestibule and followed the boy into the house, which he found to be a goodly mansion, radiant and full of majesty, till he brought him to a grand sitting-room wherein he saw a company of nobles and great lords, seated at tables garnished with all manner of flowers and sweet-scented herbs, besides great plenty of dainty viands and fruits dried and fresh and confections and wines of the choicest vintages. There also were instruments of music and mirth, and lovely slave-girls playing and singing. All the company was ranged according to rank, and in the highest place sat a man of worshipful and noble aspect, whose beard-sides hoariness had stricken; and he was stately of stature and fair of favour, agreeable of aspect and full of gravity and dignity and majesty. So Sindbad the Porter was confounded at that which he beheld and said in himself, "By Allah, this must be either a piece of Paradise or some King's palace!" Then he saluted the company with much respect, praying for their prosperity and kissing ground before them, stood with his head bowed down in humble attitude.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Thirty-eighth Night,

She said, It hath reached me, O auspicious King, that Sindbad the Porter, after kissing ground between their hands, stood with his head bowed down in humble attitude. The master of the house bade him draw near and be seated and bespoke him kindly, bidding him welcome. Then he set before him various kinds of viands, rich and delicate and delicious, and the Porter, after saying his Bismillah, fell to and ate his fill, after which he exclaimed, "Praised be Allah whatso be our case[1]!" and washing his hands, returned thanks to the company for his entertainment. Quoth the host, "Thou art welcome and thy day is a blessed. But what are thy name and calling?" Quoth the other, "O my lord, my name is Sindbad the Hammal, and I carry folk's goods on my head for hire." The house-master smiled and rejoined, "Know, O Porter, that thy name is even as mine, for I am Sindbad the Seaman; and now, O Porter, I would have thee let me hear the couplets thou

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1 This ejaculation, still popular, averts the evil eye. In describing Sindbad the Seaman the Arab writer seems to repeat what one reads of Marco Polo returned to Venice.

recitedst at the gate anon." The Porter was abashed and replied, "Allah upon thee! Excuse me, for toil and travail and lack of luck when the hand is empty teach a man ill manners and boorish ways." Said the host, "Be not ashamed; thou art become my brother; but repeat to me the verses, for they pleased me whenas I heard thee recite them at the gate." Hereupon the Porter repeated the couplets and they delighted the merchant, who said to him:—Know, O Hammal, that my story is a wonderful one, and thou shalt hear all that befell me and all I underwent ere I rose to this state of prosperity and became the lord of this place wherein thou seest me; for I came not to this high estate save after travail sore and perils galore, and how much toil and trouble have I not suffered in days of yore! I have made seven voyages, by each of which hangeth a marvellous tale, such as confoundeth the reason, and all this came to pass by doom of fortune and fate; for from what destiny doth write there is neither refuge nor flight. Know, then, good my lords (continued he) that I am about to relate the

FIRST VOYAGE OF SINDBAD HIGHT THE SEAMAN.[1]

My father was a merchant, one of the notables of my native place, a moneyed man and ample of means, who died whilst I was yet a child, leaving me much wealth in money and lands and farm-houses. When I grew up I laid hands on the whole and ate of the best and drank freely and wore rich clothes and lived lavishly, companioning and consorting with youths of my own age, and considering that this course of life would continue for ever and ken no change. Thus did I for a long time, but at last I awoke from my heedlessness, and returning to my senses, I found my wealth had become unwealth and my condition ill-conditioned, and all I once hent had left my hand. And recovering my reason I was stricken with dismay and confusion and bethought me of a saying of our lord Solomon, son of David (upon whom be the Peace!), which I had heard aforetime from my father, "Three things are better than other three; the day of death is better than the day of birth, a live dog is better than a dead lion, and the grave is better than want.[2]" Then I got together my remains of estates and property

1 Our old friend must not be confounded with the eponym of the "Sindibád-námah"; the Persian book of Sindbad the Sage. See night dlxxviii.

2 The first and second are from Eccles. chapts. vii. 1, and ix. 4. The Bul. Edit. reads for the third, "The grave is better than the palace." None is from Solomon, but Easterns do not "verify quotations."

and sold all, even my clothes, for three thousand dirhams, with which I resolved to travel to foreign parts, remembering the saying of the poet:—

By means of toil man shall scale the height; * Who to fame aspires mustn't sleep o' night:
Who seeketh pearl in the deep must dive, * Winning weal and wealth by his main and might:
And who seeketh Fame without toil and strife * Th' impossible seeketh and wasteth life.

So taking heart I bought me goods, merchandise and all needed for a voyage and, impatient to be at sea, I embarked, with a company of merchants, on board a ship bound for Bassorah. There we again embarked and sailed many days and nights, and we passed from isle to isle and sea to sea and shore to shore, buying and selling and bartering everywhere the ship touched, and continued our course till we came to an island as it were a garth of the gardens of Paradise. Here the captain cast anchor and making fast to the shore, put out the landing planks. So all on board landed and made furnaces[1] and lighting fires therein, busied themselves in various ways, some cooking and some washing, whilst other some walked about the island for solace, and the crew fell to eating and drinking and playing and sporting. I was one of the walkers but, as we were thus engaged, behold the master, who was standing on the gunwale, cried out to us at the top of his voice, saying, "Ho there! passengers, run for your lives and hasten back to the ship and leave your gear and save yourselves from destruction, Allah preserve you! For this island whereon ye stand is no true island, but a great fish stationary a-middlemost of the sea, whereon the sand hath settled and trees have sprung up of old time, so that it is become like unto an island[2]; but, when ye lighted fires on it, it felt the heat and moved; and in a moment

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1 Arab. "Kánún"; a furnace, a brasier before noticed (night cccclxxii.); here a pot full of charcoal sunk in the ground, or a little hearth of clay shaped like a horseshoe and opening down wind.

2 These fish-islands are common in the Classics, *e.g.* the Pristis of Pliny (xvii. 4), which Olaus Magnus transfers to the Baltic (xxi. 6) and makes timid as the whales of Nearchus. C. J. Solinus *(Plinii Simia)* says, "Indica maria balænas habent ultra spatia quatuor jugerum." See also Bochart's Hierozoicon (i. 50) for Job's Leviathan (xli. 16-17). Hence Boiardo (Orl. Innam, lib. iv.) borrowed his magical whale and Milton (P.L. i.) his Leviathan deemed an island. A basking whale would readily suggest the Kraken and Cetus of Olaus Magnus (xxi. 25). Al-Kazwini's famous treatise on the "Wonders of the World" (Ajáib al-Makhlúkát) tells the same tale of the "Sulahfah" tortoise, the colossochelys, for which see night dl.

it will sink with you into the sea and ye will all be drowned. So leave your gear and seek your safety ere ye die";——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Thirty-ninth Night,

She said, It hath reached me, O auspicious King, that when the ship-master cried to the passengers, "Leave your gear and seek safety, ere ye die"; all who heard him left gear and goods, clothes washed and unwashed, fire-pots and brass cooking-pots, and fled back to the ship for their lives, and some reached it while others (amongst whom was I) did not, for suddenly the island shook and sank into the abysses of the deep, with all that were thereon, and the dashing sea surged over it with clashing waves. I sank with the others down, down into the deep, but Almighty Allah preserved me from drowning and threw in my way a great wooden tub of those that had served the ship's company for tubbing. I gripped it for the sweetness of life and, bestriding it like one riding, paddled with my feet like oars, whilst the waves tossed me as in sport right and left. Meanwhile, the captain made sail and departed with those who had reached the ship, regardless of the drowning and the drowned; and I ceased not following the vessel with my eyes, till she was hid from sight and I made sure of death. Darkness closed in upon me while in this plight, and the winds and waves bore me on all that night and the next day, till the tub brought to with me under the lee of a lofty island, with trees overhanging the tide. I caught hold of a branch and by its aid clambered up on to the land, after coming nigh upon death; but when I reached the shore, I found my legs cramped and numbed, and my feet bore traces of the nibbling of fish upon their soles; withal I had felt nothing for excess of anguish and fatigue. I threw myself down on the island-ground, like a dead man, and drowned in desolation swooned away, nor did I return to my senses till next morning, when the sun rose and revived me. But I found my feet swollen, so made shift to move by shuffling on my breech and crawling on my knees, for in that island were found store of fruits and springs of sweet water. I ate of the fruits which strengthened me; and thus I abode days and nights, till my life seemed to return and my spirits began to revive and I

was better able to move about. So after due consideration I fell to exploring the island and diverting myself with gazing upon all things that Allah Almighty had created there; and rested under the trees, from one of which I cut me a staff to lean upon. One day as I walked along the marge, I caught sight of some object in the distance, and thought it a wild beast or one of the monster creatures of the sea; but, as I drew near it, looking hard the while, I saw that it was a noble mare, tethered on the beach. Presently I went up to her, but she cried out against me with a great cry, so that I trembled for fear and turned to go away, when there came forth a man from under the earth and followed me, crying out and saying, "Who and whence art thou, and what caused thee to come hither?" "O my lord," answered I, "I am in very sooth a waif, a stranger, and was left to drown with sundry others by the ship we voyaged in[1]; but Allah graciously sent me a wooden tub, so I saved myself thereon, and it floated with me till the waves cast me up on this island." When he heard this he took my hand and saying, "Come with me," carried me into a great Sardáb, or underground chamber, which was spacious as a saloon. He made me sit down at its upper end; then he brought me somewhat of food, and, being an-hungered, I ate till I was satisfied and refreshed. And when he had put me at mine ease he questioned me of myself, and I told him all that had befallen me from first to last. And, as he wondered at my adventure, I said, "By Allah, O my lord, excuse me; I have told thee the truth of my case and the accident which betided me. And now I desire that thou tell me who thou art, and why thou abidest here under the earth, and why thou hast tethered yonder mare on the brink of the sea." Answered he, "Know that I am one of the several who are stationed in different parts of this island, and we are of the grooms of King Mihrján,[2] and under our hand are all his horses.

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1 Sindbad does not say that he was a shipwrecked man, being a model in the matter of "travellers' tales," *i.e.* he always tells the truth when an untruth would not serve him.

2 Lane (iii. 83) would make this a corruption of the Hindu "Maharáj" = great Rajah; but it is the name of the great autumnal fête of the Guebres; a term composed of two good old Persian words, "Mihr" (the sun, whence "Mithras") and "ján" = life. As will presently appear, in the days of the Just King Anushirwán, the Persians possessed Southern Arabia and East Africa south of Cape Guardafui (Jird Háfún). On the other hand, supposing the word to be a corruption of Maharaj, Sindbad may allude to the famous Narsinga kingdom in Mid-south India, whose capital was Vijaya-Nagar; or to any great Indian Rajah, even he of Kachch (Cutch), famous in Moslem story as the Balhará (Ballaba Rais, who founded the Ballabhi era; or the Zamorin of Camoens, the Samdry Rajah of Malabar). For Mahrage, or Mihrage, see

Every month, about new moon tide, we bring hither our best mares which have never been covered, and picket them on the sea-shore and hide ourselves in this place under the ground, so that none may espy us. Presently the stallions of the sea scent the mares and come up out of the water, and seeing no one, leap the mares and do their will of them. When they have covered them, they try to drag them away with them, but cannot, by reason of the leg-ropes; so they cry out at them and butt at them and kick them, which we hearing, know that the stallions have dismounted; so we run out and shout at them, whereupon they are startled and return in fear to the sea. Then the mares conceive by them, and bear colts and fillies worth a mint of money, nor is their like to be found on earth's face. This is the time of the coming forth of the sea-stallions; and Inshallah! I will bear thee to King Mihrjan"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Fortieth Night,

She continued, It hath reached me, O auspicious King, that the Syce[1] said to Sindbad the Seaman, "I will bear thee to King Mihrjan and show thee our country. And know that hadst thou not happened on us thou hadst perished miserably and none had known of thee; but I will be the means of the saving of thy life and of thy return to thine own land." I called down blessings on him and thanked him for his kindness and courtesy; and, while we were yet talking, behold, the stallion came up out of the sea; and, giving a great cry, sprang upon the mare and covered her. When he had done his will of her, he dismounted and would have carried her away with him, but could not by reason of the tether. She kicked and cried out at him, whereupon the groom took a sword and target[2] and ran out of the underground saloon, smiting the buckler with the blade and calling to his company, who came up shouting and brandishing spears; and the stallion took fright at them and plunging into the sea, like a buffalo, disappeared under

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Renaudot's "Two Mohammedan Travellers of the Ninth Century." In the account of Ceylon by Wolf (English Trans., p. 168) it adjoins the "Ilhas de Cavalos" (of wild horses) to which the Dutch merchants sent their brood-mares. Sir W. Jones (Description of Asia, chapt. ii.) makes the Arabian island Soborma or Mahráj = Borneo.

1 Arab. "Sáis"; the well-known Anglo-Indian word for a groom, or rather a "horse-keeper."

2 Arab. "Ḍarakah"; whence our word.

the waves.[1] After this we sat awhile, till the rest of the grooms came up, each leading a mare, and seeing me with their fellow-Syce questioned me of my case and I repeated my story to them. Thereupon they drew near me and spreading the table, ate and invited me to eat; so I ate with them, after which they took horse and mounting me on one of the mares, set out with me and fared on without ceasing, till we came to the capital city of King Mihrjan, and going in to him acquainted him with my story. Then he sent for me, and when they set me before him and salams had been exchanged, he gave me a cordial welcome and wishing me long life bade me tell him my tale. So I related to him all that I had seen and all that had befallen me from first to last, whereat he marvelled and said to me, "By Allah, O my son, thou hast indeed been miraculously preserved! Were not the term of thy life a long one, thou hadst not escaped from these straits; but praised be Allah for safety!" Then he spoke cheerily to me and entreated me with kindness and consideration; moreover, he made me his agent for the port and registrar of all ships that entered the harbour. I attended him regularly, to receive his commandments, and he favoured me and did me all manner of kindness and invested me with costly and splendid robes. Indeed, I was high in credit with him, as an intercessor for the folk and an intermediary between them and him, when they wanted aught of him. I abode thus a great while, and as often as I passed through the city to the port, I questioned the merchants and travellers and sailors of the city of Baghdad; so haply I might hear of an occasion to return to my native land, but could find none who knew it or knew any who resorted thither. At this I was chagrined, for I was weary of long strangerhood; and my disappointment endured for a time till one day, going in to King Mihrjan, I found with him a company of Indians. I saluted them and they returned my salam; and politely welcomed me and asked me of my country. ——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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1 The myth of mares being impregnated by the wind was known to the Classics of Europe; and the "sea-stallion" may have arisen from the Arab practice of picketing mare asses to be covered by the wild ass. Colonel J. D. Watson of the Bombay Army suggests to me that Sindbad was wrecked at the mouth of the Ran of Kachch (Cutch) and was carried in a boat to one of the islands there formed during the rains and where the wild ass (*Equus Onager*, Khar-gadh, in Pers. Gor-khar) still breeds. This would explain the "stallions of the sea," and we find traces of the ass blood in the true Kathiawár horse, with his dun colour, barred legs, and dorsal stripe.

Now when it was the Five Hundred and Forty-first Night,

She continued, It hath reached me, O auspicious King, that Sindbad the Seaman said:—When they asked me of my country I questioned them of theirs, and they told me that they were of various castes, some being called Shakiriyah[1] who are the noblest of their castes and neither oppress nor offer violence to any, and other Brahmans, a folk who abstain from wine, but live in delight and solace and merriment, and own camels and horses and cattle. Moreover, they told me that the people of India are divided into two-and-seventy castes, and I marvelled at this with exceeding marvel. Amongst other things that I saw in King Mihrjan's dominions was an island called Kásil,[2] wherein all night is heard the beating of drums and tabrets; but we were told by the neighbouring islanders and by travellers that the inhabitants are people of diligence and judgment.[3] In this sea I saw also a fish two hundred cubits long and the fishermen fear it; so they strike together pieces of wood and put it to flight.[4] I also saw another fish, with a head like that of an owl, besides many other wonders and rarities, which it would be tedious to recount. I occupied myself thus in visiting the islands till, one day, as I stood in the port, with a staff in my hand, according to my custom, behold, a great ship, wherein were many merchants, came sailing for the harbour. When it reached the small inner port where ships anchor under

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1 The second or warrior caste (Kshatriya), popularly supposed to have been annihilated by Battle-Axe Ráma (Parashu Ráma); but several tribes of Rajputs and other races claim the honourable genealogy. Colonel Watson would explain the word by "Shakháyát" or noble Káthis (Kathiawar-men), or by "Shikári," the professional hunter here acting as stable-groom.

2 In Bul. Edit. "Kábil." Lane (iii. 88) supposes it to be the "Bartail" of Al-Kazwini near Borneo, and quotes the Spaniard B. L. de Argensola (History of the Moluccas), who places near Banda a desert island, Poelsatton, infamous for cries, whistlings, roarings and dreadful apparitions, suggesting that it was peopled by devils (Stevens, vol. i., p. 168).

3 Some texts substitute for this last phrase, "And the sailors say that Al-Dajjál is there." He is a manner of Moslem Antichrist, the Man of Sin per excellentiam, who will come in the latter days and lay waste the earth, leading 70,000 Jews, till encountered and slain by Jesus at the gate of Lud. Sale's Essay, sect. 4.

4 Also from Al-Kazwini: it is an exaggerated description of the whale still common off the East African Coast. My crew was dreadfully frightened by one between Berberah and Aden. Nearchus scared away the whales in the Persian Gulf by trumpets (Strabo, lib. xv.). The owl-faced fish is unknown to me; it may perhaps be a seal or a manatee. Hole says that Father Martini the Jesuit (seventeenth century), placed in the Canton Seas, an "animal with the head of a bird and the tail of a fish,"—a parrot-beak?

the city, the master furled his sails and making fast to the shore, put out the landing-planks, whereupon the crew fell to breaking bulk and landing cargo whilst I stood by, taking written note of them. They were long in bringing the goods ashore, so I asked the master, "Is there aught left in thy ship?" and he answered, "O my lord, there are divers bales of merchandise in the hold, whose owner was drowned from amongst us at one of the islands on our course; so his goods remained in our charge by way of trust, and we purpose to sell them and note their price, that we may convey it to his people in the city of Baghdad, the Home of Peace." "What was the merchant's name?" quoth I, and quoth he, "Sindbad the Seaman"; whereupon I straitly considered him and knowing him, cried out to him with a great cry, saying, "O captain, I am that Sindbad the Seaman who travelled with other merchants; and when the fish heaved and thou calledst to us, some saved themselves and others sank, I being one of them. But Allah Almighty threw in my way a great tub of wood, of those the crew had used to wash withal, and the winds and waves carried me to this island, where by Allah's grace I fell in with King Mihrjan's grooms and they brought me hither to the King their master. When I told him my story he entreated me with favour and made me his harbour-master, and I have prospered in his service and found acceptance with him. These bales, therefore, are mine, the goods which God hath given me,"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Forty-second Night,

She continued, It hath reached me, O auspicious King, that when Sindbad the Seaman said to the captain, "These bales are mine, the goods which Allah hath given me," the other exclaimed, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! Verily, there is neither conscience nor good faith left among men!" Said I, "O Rais,[1] what mean these words, seeing that I have told thee my case?" And he answered, "Because thou heardest me say that I had with me goods whose owner was drowned, thou thinkest to take them without right; but this is forbidden by law to thee, for we saw him drown before our eyes, together with many other passengers, nor was one of them

1 The captain or master (not owner) of a ship.

saved. So how canst thou pretend that thou art the owner of the goods?" "O captain," said I, "listen to my story and give heed to my words, and my truth will be manifest to thee; for lying and leasing are the letter-marks of the hypocrites." Then I recounted to him all that had befallen me since I sailed from Baghdad with him to the time when we came to the fish-island where we were nearly drowned; and I reminded him of certain matters which had passed between us; whereupon both he and the merchants were certified of the truth of my story and recognised me and gave me joy of my deliverance, saying, "By Allah, we thought not that thou hadst escaped drowning! But the Lord hath granted thee new life." Then they delivered my bales to me, and I found my name written thereon, nor was aught thereof lacking. So I opened them and making up a present for King Mihrjan of the finest and costliest of the contents, caused the sailors to carry it up to the palace, where I went in to the King and laid my present at his feet, acquainting him with what had happened, especially concerning the ship and my goods; whereat he wondered with exceeding wonder and the truth of all that I had told him was made manifest to him. His affection for me redoubled after that, and he showed me exceeding honour and bestowed on me a great present in return for mine. Then I sold my bales and what other matters I owned, making a great profit on them, and bought me other goods and gear of the growth and fashion of the island-city. When the merchants were about to start on their homeward voyage, I embarked on board the ship all that I possessed, and going in to the King, thanked him for all his favours and friendship, and craved his leave to return to my own land and friends. He farewelled me and bestowed on me great store of the country-stuffs and produce; and I took leave of him and embarked. Then we set sail and fared on nights and days, by the permission of Allah Almighty; and Fortune served us and Fate favoured us, so that we arrived in safety at Bassorah-city where I landed rejoiced at my safe return to my natal soil. After a short stay, I set out for Baghdad, the House of Peace, with store of goods and commodities of great price. Reaching the city in due time, I went straight to my own quarter and entered my house, where all my friends and kinsfolk came to greet me. Then I bought me eunuchs and concubines, servants and negro slaves, till I had a large establishment, and I bought me houses, and lands and gardens, till I was richer and in better case than before, and returned to enjoy the society of my friends and familiars more

assiduously than ever, forgetting all I had suffered of fatigue and hardship and strangerhood and every peril of travel; and I applied myself to all manner joys and solaces and delights, eating the daintiest viands and drinking the deliciousest wines; and my wealth allowed this state of things to endure. This, then, is the story of my first voyage, and to-morrow, Inshallah! I will tell you the tale of the second of my seven voyages. (Saith he who telleth the tale), Then Sindbad the Seaman made Sindbad the Landsman sup with him and bade give him an hundred gold pieces, saying, "Thou hast cheered us with thy company this day.[1]" The Porter thanked him and taking the gift, went his way, pondering that which he had heard and marvelling mightily at what things betide mankind. He passed the night in his own place, and with early morning repaired to the abode of Sindbad the Seaman, who received him with honour and seated him by his side. As soon as the rest of the company was assembled, he set meat and drink before them and when they had well eaten and drunken and were merry and in cheerful case, he took up his discourse and recounted to them in these words the narrative of

THE SECOND VOYAGE OF SINDBAD THE SEAMAN.

Know, O my brother, that I was living a most comfortable and enjoyable life, in all solace and delight, as I told you yesterday, ——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Forty-third Night,

She continued, It hath reached me, O auspicious King, that when Sindbad the Seaman's guests were all gathered together he thus bespake them:—I was living a most enjoyable life until one day my mind became possessed with the thought of travelling about the world of men, and seeing their cities and islands; and a longing seized me to traffic and to make money by trade. Upon this resolve I took a great store of cash and buying goods and gear fit for travel, bound them up in bales. Then I went down to the river-bank, where I found a noble ship and brand-new about to sail, equipped with sails of fine cloth and well manned and provided; so I took passage in her, with a

1 The kindly Moslem feeling shown to a namesake, however humble.

number of other merchants, and after embarking our goods we weighed anchor the same day. Right fair was our voyage and we sailed from place to place and from isle to isle; and whenever we anchored we met a crowd of merchants and notables and customers, and we took to buying and selling and bartering. At last Destiny brought us to an island, fair and verdant, in trees abundant, with yellow-ripe fruits luxuriant, and flowers fragrant and birds warbling soft descant; and streams chrystalline and radiant; but no sign of man showed to the descrier, no, not a blower of the fire.[1] The captain made fast with us to this island, and the merchants and sailors landed and walked about, enjoying the shade of the trees and the song of the birds, that chanted the praises of the One, the Victorious, and marvelling at the works of the Omnipotent King.[2] I landed with the rest; and, sitting down by a spring of sweet water that welled up among the trees, took out some vivers I had with me and ate of that which Allah Almighty had allotted unto me. And so sweet was the zephyr and so fragrant were the flowers, that presently I waxed drowsy and, lying down in that place, was soon drowned in sleep. When I awoke, I found myself alone, for the ship had sailed and left me behind, nor had one of the merchants or sailors bethought himself of me. I searched the island right and left, but found neither man nor Jinn, whereat I was beyond measure troubled and my gall was like to burst for stress of chagrin and anguish and concern, because I was left quite alone, without aught of worldly gear or meat or drink, weary and heart-broken. So I gave myself up for lost and said, "Not always doth the crock escape the shock. I was saved the first time by finding one who brought me from the desert island to an inhabited place, but now there is no hope for me." Then I fell to weeping and wailing and gave myself up to an access of rage, blaming myself for having again ventured upon the perils and hardships of voyage, whenas I was at my ease in mine own house in mine own land, taking my pleasure with good meat and good drink and good clothes and lacking nothing, neither money nor goods. And I repented me of having left Baghdad, and this the more after all the travails and dangers I had undergone in my first voyage, wherein I had so narrowly escaped destruction, and exclaimed, "Verily we are Allah's and unto Him we are

1 A popular phrase to express utter desolation.

2 The literature of all peoples contains this physiological perversion. Birds do not sing hymns; the song of the male is simply to call the female, and when the pairing-season ends all are dumb.

returning!" I was indeed even as one mad and Jinn-struck and presently I rose and walked about the island, right and left and every whither, unable for trouble to sit or tarry in any one place. Then I climbed a tall tree and looked in all directions, but saw nothing save sky and sea and trees and birds and isles and sands. However, after a while my eager glances fell upon some great white thing, afar off in the interior of the island; so I came down from the tree and made for that which I had seen; and behold, it was a huge white dome rising high in air and of vast compass. I walked all around it, but found no door thereto, nor could I muster strength or nimbleness to climb it by reason of its exceeding smoothness and slipperiness. So I marked the spot where I stood and went round about the dome to measure its circumference, which I found fifty good paces. And as I stood, casting about how to gain an entrance, the day being near its fall and the sun being near the horizon, behold, the sun was suddenly hidden from me and the air became dull and dark. Methought a cloud had come over the sun, but it was the season of summer; so I marvelled at this and lifting my head looked steadfastly at the sky, when I saw that the cloud was none other than an enormous bird, of gigantic girth and inordinately wide of wing which, as it flew through the air, veiled the sun and hid it from the island. At this sight my wonder redoubled and I remembered a story——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Forty-fourth Night,

She said, It hath reached me, O auspicious King, that Sindbad the Seaman continued in these words:—My wonder redoubled and I remembered a story I had heard aforetime of pilgrims and travellers, how in a certain island dwelleth a huge bird, called the "Rukh[1]" which feedest its young on elephants; and I was certi-

1 The older "roc." The word is Persian, with many meanings, *e.g.* a cheek (Lalla "Rookh"); a "rook" (hero) at chess; a rhinoceros, etc. The fable world-wide of the *wundervogel* is, as usual, founded upon fact: man remembers and combines, but does not create. The Egyptian Bennu (Pi-bennu = phœnix) may have been a reminiscence of gigantic pterodactyls and other winged monsters. From the Nile the legend fabled by these Oriental "putters out of five for one" overspread the world and gave birth to the Eorosh of the Zend, whence the Pers. "Simurgh" (= the "thirty-fowl-like"), the "Bar Yuchre" of the Rabbis, the "Garuda" of the Hindus; the "Anká" ("long-neck") of the Arabs; the Hathilinga bird, of Buddhagosha's Parables, which had the strength of five elephants; the Kerkes of the Turks; the Gryps of the Greeks; the Russian "Norka"; the sacred dragon of the Chinese; the Japanese "Pheng" and "Kirni"; the "wise and ancient Bird"

fied that the dome which caught my sight was none other than a Rukh's egg. As I looked and wondered at the marvellous works of the Almighty, the bird alighted on the dome and brooded over it, with its wings covering it and its legs stretched out behind it on the ground, and in this posture it fell asleep, glory be to Him who sleepeth not! When I saw this, I arose, and unwinding my turband from my head, doubled it and twisted it into a rope, with which I girt my middle and bound my waist fast to the legs of the Rukh, saying in myself, "Peradventure this bird may carry me to a land of cities and inhabitants, and that will be better than abiding in this desert island." I passed the night watching and fearing to sleep, lest the bird should fly away with me unawares; and as soon as the dawn broke and morn shone, the Rukh rose off its egg, and spreading its wings with a great cry, flew up into the air, dragging me with it; nor ceased it to soar and to tower till I thought it had reached the limit of the firmament; after which it descended earthwards, little by little, till it lighted on the top of a high hill. As soon as I found myself on the hard ground, I made haste to unbind myself, quaking for fear of the bird, though it took no heed of me nor even felt me; and, loosing my turband from its feet, I made off with my best speed. Presently, I saw it catch up in its huge claws something from the earth and rise with it high in air, and observing it narrowly I saw it to be a serpent big of bulk and gigantic of girth, wherewith it flew away clean out of sight. I marvelled at this and faring forwards found myself on a peak overlooking a valley, exceeding great and wide and deep, and bounded by vast mountains that spired high in air: none could descry their summits, for the excess of their height, nor was any able to climb up thereto. When I saw this, I blamed myself for that which I had done and said,

which sits upon the ash-tree Yggdrasil, and the dragons, griffins, basilisks, etc., of the Middle Ages. A second basis, wanting only a superstructure of exaggeration (M. Polo's Ruch had wing-feathers twelve paces long), would be the huge birds but lately killed out. Sindbad may allude to the Æpyornus of Madagascar, a gigantic ostrich whose egg contains 2.35 gallons. The late Herr Hildebrand discovered on the African coast, facing Madagascar, traces of another huge bird. Bochart (Hierozoicon, ii. 854) notices the Avium Avis Ruch and taking the *pulli* was followed by lapidation on the part of the parent bird. A Persian illustration in Lane (iii. 90) shows the Rukh carrying off three elephants in beak and pounces with the proportions of a hawk and field mice: and the Rukh hawking at an elephant is a favourite Persian subject. It is possible that the "Twelve Knights of the Round Table" were the twelve Rukhs of Persian story. We need not go, with Faber, to the Cherubim which guarded the Paradise-gate. The curious reader will consult Dr. H. H. Wilson's Essays, edited by my learned correspondent, Dr. Rost, Librarian of the India House, vol. i. pp 192-3.

"Would Heaven I had tarried in the island! It was better than this wild desert; for there I had at least fruits to eat and water to drink, and here are neither trees nor fruits, nor streams. But there is no Majesty and there is no Might save in Allah, the Glorious, the Great! Verily, as often as I am quit of one peril, I fall into a worse danger and a more grievous." However, I took courage and walking along the Wady found that its soil was of diamond, the stone wherewith they pierce minerals and precious stones and porcelain and the onyx, for that it is a dense stone and a dure, whereon neither iron nor hardhead hath effect, neither can we cut off aught therefrom nor break it, save by means of leadstone.[1] Moreover, the valley swarmed with snakes and vipers, each big as a palm tree, that would have made but one gulp of an elephant; and they came out by night, hiding during the day, lest the Rukhs and eagles pounce on them and tear them to pieces, as was their wont, why I wot not. And I repented of what I had done and said, "By Allah, I have made haste to bring destruction upon myself!" The day began to wane as I went along and I looked about for a place where I might pass the night, being in fear of the serpents; and I took no thought of meat and drink in my concern for my life. Presently I caught sight of a cave nearhand with a narrow doorway; so I entered, and seeing a great stone close to the mouth, I rolled it up and stopped the entrance, saying to myself, "I am safe here for the night; and as soon as it is day, I will go forth and see what destiny will do." Then I looked within the cave and saw at the upper end a great serpent brooding on her eggs, at which my flesh quaked and my hair stood on end; but I raised my eyes to Heaven, and committing my case to fate and lot, abode all that night without sleep till daybreak, when I rolled back the stone from the mouth

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1 It is not easy to explain this passage unless it be a garbled allusion to the steel-plate of a diamond-cutter. Nor can we account for the wide diffusion of this tale of perils unless to enhance the value of the gem. Diamonds occur in alluvial lands mostly open and comparatively level, as in India, the Brazil and the Cape. Archbishop Epiphanius of Salamis (ob. A.D. 403) tells this story about the jacinth or ruby (Epiphanii Opera, a Petaio, Coloniæ 1682); and it was transferred to the diamond by Marco Polo (iii. 29, "of Eagles bring up diamonds") and Nicolò de Conti, whose "mountain Albenigaras" must be Vijayanagar in the kingdom of Golconda. Major Rennel places the famous mines of Pauna or Purna in a mountain-tract of more than 200 miles square to the south-west of the Jumna. Al-Kazwini locates the "Chaos" in the "Valley of the Moon amongst the mountains of Serendib" (Ceylon); the Chinese tell the same tale in the campaigns of Hulaku; and it is known in Armenia. Col. Yule (M. P. ii. 349) suggests that all these are ramifications of the legend told by Herodotus concerning the Arabs and their cinnamon (iii. 3). But whence did Herodotus borrow the tale?

of the cave and went forth, staggering like a drunken man, and giddy with watching and fear and hunger. As in this sore case I walked along the valley, behold, there fell down before me a slaughtered beast; but I saw no one, whereat I marvelled with great marvel, and presently remembered a story I had heard aforetime of traders and pilgrims and travellers; how the mountains where are the diamonds are full of perils and terrors, nor can any fare through them; but the merchants who traffic in diamonds have a device by which they obtain them, that is to say, they take a sheep and slaughter and skin it and cut it in pieces and cast morsels down from the mountain-tops into the valley-sole, where the meat being fresh and sticky with blood, some of the gems cleave to it. There they leave it till mid-day, when the eagles and vultures swoop down upon it and carry it in their claws to the mountain-summits, whereupon the merchants approach and shout at them and scare them away from the meat. Then they come and, taking the diamonds which they find sticking to it, go their ways with them and leave the meat to the birds and beasts; nor can any come at the diamonds but by this device—— And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Forty-fifth Night,

She said, It hath reached me, O auspicious King, that Sindbad the Seaman continued his relation of what befell him in the Mountain of Diamonds, and informed them that the merchants cannot come at the diamonds save by the device aforesaid. So when I saw the slaughtered beast fall (he pursued) and bethought me of the story, I went up to it and filled my pockets and shawl-girdle and turband and the folds of my clothes with the choicest diamonds; and as I was thus engaged, down fell before me another great piece of meat. Then with my enrolled turband, and lying on my back, I set the bit on my breast so that I was hidden by the meat, which was thus raised above the ground. Hardly had I gripped it, when an eagle swooped down upon the flesh, and seizing it with his talons, flew up with it high in air and me clinging thereto, and ceased not its flight till it alighted on the head of one of the mountains where dropping the carcass he fell to rending it; but, behold, there arose behind him a great noise of shouting and clattering of wood, whereat the bird took fright and flew away. Then I loosed off myself the meat, with clothes daubed with blood therefrom, and stood up by its side; whereupon up came the

merchant who had cried out at the eagle, and seeing me standing there, bespoke me not, but was affrighted at me and shook with fear. However, he went up to the carcass, and turning it over, found no diamonds sticking to it, whereat he gave a great cry and exclaimed, "Harrow, my disappointment! There is no Majesty and there is no Might save in Allah, with Whom we seek refuge from Satan the Stoned!" And he bemoaned himself and beat hand upon hand, saying, "Alas, the pity of it! How cometh this?" Then I went up to him and he said to me, "Who art thou and what causeth thee to come hither?" And I, "Fear not, I am a man and a good man and a merchant. My story is a wondrous and my adventures marvellous and the manner of my coming hither is prodigious. So be of good cheer, thou shalt receive of me what shall rejoice thee, for I have with me great plenty of diamonds, and I will give thee thereof what shall suffice thee; for each is better than aught thou couldst get otherwise. So fear nothing." The man rejoiced thereat and thanked and blessed me. Then we talked together till the other merchants, hearing me in discourse with their fellow, came up and saluted me, for each of them had thrown down his piece of meat. And as I went off with them I told them my whole story, how I had suffered hardships at sea and the fashion of my reaching the valley. But I gave the owner of the meat a number of the stones I had by me, so they all wished me joy of my escape, saying, "By Allah, a new life hath been decreed to thee, for none ever reached yonder valley and came off thence alive before thee; but praised be Allah for thy safety!" We passed the night together in a safe and pleasant place, beyond measure rejoiced at my deliverance from the Valley of Serpents and my arrival in an inhabited land; and on the morrow we set out and journeyed over the mighty range of mountains, seeing many serpents in the valley, till we came to a fair great island, wherein was a garden of huge camphor-trees under each of which an hundred men might take shelter. When the folk have a mind to get camphor, they bore into the upper part of the bole with a long iron; whereupon the liquid camphor, which is the sap of the tree, floweth out, and they catch it in vessels, where it concreteth like gum; but, after this, the tree dieth and becometh firewood.[1] Moreover, there is in this island a

1 Sindbad correctly describes the primitive way of extracting camphor, a drug unknown to the Greeks and Romans, introduced by the Arabs and ruined in reputation by M. Raspail. The best Laurus Camphora grows in the Malay Peninsula, Sumatra and Borneo: although Marsden (Marco Polo) declares that the tree is not found South of the Equator. In the Calc. Edit. of two hundred Nights the camphor-island (or peninsula) is called "Al-Rihah," which is the Arab name for Jericho-town.

kind of wild beast, called "Rhinoceros,[1]" that pastureth as do steers and buffaloes with us; but it is a huge brute, bigger of body than the camel, and like it feedeth upon the leaves and twigs of trees. It is a remarkable animal with a great and thick horn, ten cubits long, amiddleward its head; wherein, when cleft in twain, is the likeness of a man. Voyagers and pilgrims and travellers declare that this beast called "Karkadan" will carry off a great elephant on its horn and graze about the island and the sea-coast therewith and take no heed of it, till the elephant dieth and its fat, melting in the sun, runneth down into the rhinoceros's eyes and blindeth him, so that he lieth down on the shore. Then comes the bird Rukh and carrieth off both the rhinoceros and that which is on its horn to feed its young withal. Moreover, I saw in this island many kinds of oxen and buffaloes, whose like are not found in our country. Here I sold some of the diamonds which I had by me for gold dinars and silver dirhams and bartered others for the produce of the country; and, loading them upon beasts of burden, fared on with the merchants from valley to valley and town to town, buying and selling and viewing foreign countries and the works and creatures of Allah, till we came to Bassorah-city, where we abode a few days, after which I continued my journey to Baghdad.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Forty-sixth Night,

She said, It hath reached me, O auspicious King, that when Sindbad the Seaman returned from his travel to Baghdad, the House of Peace, he arrived at home with great store of diamonds and money and goods. (Continued he) "I forgathered with my friends and relations and gave alms and largesse and bestowed

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1 In Bul. Edit. Kazkazan: Calc. Karkaddan and others Karkand and Karkadan; the word being Persian, Karg or Kargadan; the *καρτάζωνον* of Ælian (Hist. Anim, xvi. 21). The length of the horn (greatly exaggerated) shows that the white species is meant; and it supplies only walking-sticks. Cups are made of the black horn (a bundle of fibres) which, like Venetian glass, sweat at the touch of poison. A section of the horn is supposed to show white lines in the figure of a man, and sundry likenesses of birds; but these I never saw. The rhinoceros gives splendid sport and the African is perhaps the most dangerous of noble game. It has served to explain away and abolish the unicorn among the Scientists of Europe. But Central Africa with one voice assures us that a horse-like animal with a single erectile horn on the forehead exists. The late Dr. Baikie, of Niger fame, thoroughly believed in it and those curious on the subject will read about Abu Karn (Father of a Horn) in Preface (pp. xvi.-xviii.) of the Voyage au Darfour, by Mohammed ibn Omar al-Tounsy (Al-Tunisi), Paris, Duprat, 1845.

curious gifts and made presents to all my friends and companions. Then I betook myself to eating well and drinking well and wearing fine clothes and making merry with my fellows, and forgot all my sufferings in the pleasures of return to the solace and delight of life, with light heart and broadened breast. And every one who heard of my return came and questioned me of my adventures and of foreign countries, and I related to them all that had befallen me, and the much I had suffered, whereat they wondered and gave me joy of my safe return. This, then, is the end of the story of my second voyage ; and to-morrow, Inshallah ! I will tell you what befell me in my third voyage." The company marvelled at his story and supped with him ; after which he ordered an hundred dinars of gold to be given to the Porter, who took the sum with many thanks and blessings (which he stinted not even when he reached home) and went his way, wondering at what he had heard. Next morning as soon as day came in its sheen and shone, he rose and praying the dawn-prayer, repaired to the house of Sindbad the Seaman, even as he had bidden him, and went in and gave him good-morrow. The merchant welcomed him and made him sit with him, till the rest of the company arrived ; and when they had well eaten and drunken and were merry with joy and jollity, their host began by saying :—Hearken, O my brothers, to what I am about to tell you; for it is even more wondrous than what you have already heard ; but Allah alone kenneth what things His Omniscience concealed from man ! And listen to

THE THIRD VOYAGE OF SINDBAD THE SEAMAN.

As I told you yesterday, I returned from my second voyage overjoyed at my safety and with great increase of wealth, Allah having requited me all that I had wasted and lost, and I abode awhile in Baghdad-city savouring the utmost ease and prosperity and comfort and happiness, till the carnal man was once more seized with longing for travel and diversion and adventure, and yearned after traffic and lucre and emolument, for that the human heart is naturally prone to evil. So making up my mind I laid in great plenty of goods suitable for a sea-voyage and repairing to Bassorah, went down to the shore and found there a fine ship ready to sail, with a full crew and a numerous company of merchants, men of worth and substance; faith, piety and consideration. I embarked with them and we set sail on the blessing of Allah Almighty and

on His aidance and His favour to bring our voyage to a safe and prosperous issue and already we congratulated one another on our good fortune and boon voyage. We fared on from sea to sea and from island to island and city to city, in all delight and contentment, buying and selling wherever we touched, and taking our solace and our pleasure, till one day when, as we sailed athwart the dashing sea, swollen with clashing billows, behold, the master (who stood on the gunwale examining the ocean in all directions) cried out with a great cry, and buffeted his face and pluckt out his beard and rent his raiment, and bade furl the sail and cast the anchors. So we said to him, "O Rais, what is the matter?" "Know, O my brethren (Allah preserve you!), that the wind hath gotten the better of us and hath driven us out of our course into mid-ocean, and destiny, for our ill-luck, hath brought us to the Mountain of the Zughb, a hairy folk like apes,[1] among whom no man ever fell and came forth alive; and my heart presageth that we all be dead men." Hardly had the master made an end of his speech when the apes were upon us. They surrounded the ship on all sides, swarming like locusts and crowding the shore. They were the most frightful of wild creatures, covered with black hair like felt, foul of favour and small of stature, being but four spans high, yellow-eyed and black-faced; none knoweth their language nor what they are, and they shun the company of men. We feared to slay them or strike them or drive them away, because of their inconceivable multitude; lest, if we hurt one, the rest fall on us and slay us, for numbers prevail over courage; so we let them do their will, albeit we feared they would plunder our goods and gear. They swarmed up the cables and gnawed them asunder, and on like wise they did with all the ropes of the ship, so that it fell off from the wind and stranded upon their mountainous coast. Then they laid hands on all the merchants and crew, and landing us on the island, made off with the ship and its cargo and went their ways, we wot not whither. We were thus left on the island, eating

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1 Ibn al-Wardi mentions an "Isle of Apes" in the Sea of China, and Al-Idrísi places it two days' sail from Sukutra (Dwipa Sukhatra, Socotra). It is a popular error to explain the Homeric and Herodotean legend of the Pygmies by anthropoid apes. The Pygmy fable (Pygmæi Spithamai = 1 cubit = 3 spans) was, as usual, based upon fact, as the explorations of late years have proved: the dwarfs are homunculi of various tribes, the Akka, Doko, Tiki-Tiki, Wambilikimo ("two cubit men"), the stunted race that share the central regions of Intertropical Africa with the abnormally tall peoples who speak dialects of the Great South African tongue, miscalled the "Bantu." Hole makes the Pygmies "monkeys," a word we have borrowed from the Italians (monichio à mono = ape) and quotes Ptolemy, Νῆσοι τῶν Σατυρῶν (Ape-islands) East of Sunda.

of its fruits and pot-herbs and drinking of its streams till, one day, we espied in its midst what seemed an inhabited house. So we made for it as fast as our feet could carry us and behold, it was a castle strong and tall, compassed about with a lofty wall, and having a two-leaved gate of ebony-wood, both of which leaves open stood. We entered and found within a space wide and bare like a great square, round which stood many high doors open thrown, and at the farther end a long bench of stone and braziers, with cooking gear hanging thereon and about it great plenty of bones; but we saw no one and marvelled thereat with exceeding wonder. Then we sat down in the courtyard a little while and presently falling asleep, slept from the forenoon till sundown, when lo! the earth trembled under our feet and the air rumbled with a terrible tone. Then there came down upon us, from the top of the castle, a huge creature in the likeness of a man, black of colour, tall and big of bulk, as he were a great date-tree, with eyes like coals of fire and eye-teeth like boar's tusks and a vast big gape like the mouth of a well. Moreover, he had long loose lips like camel's, hanging down upon his breast, and ears like two Jarms[1] falling over his shoulder-blades and the nails of his hands were like the claws of a lion.[2] When we saw this frightful giant, we were like to faint and every moment increased our fear and terror; and we became as dead men for excess of horror and affright.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Forty-seventh Night,

She said, It hath reached me, O auspicious King, that Sindbad the Seaman continued:—When we saw this frightful giant we were struck with exceeding terror and horror. And after trampling upon the earth, he sat awhile on the bench; then he arose and coming to us seized me by the arm choosing me out from among my comrades the merchants. He took me up in his hand and turning me over felt me, as a butcher feeleth a sheep he is about to slaughter, and I but a little mouthful in his hands;

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1 A kind of barge (Arab. Bárijah, plur. Bawárij) used on the Nile; of sub-pyriform shape when seen in bird's eye. Lane translates "ears like two mortars" from the Calc. Edit.

2 This giant is distinctly Polyphemus; but the East had giants and cyclopes of her own (Hierozoicon, ii. 845). Sir John Mandeville (if such person ever existed) mentions men fifty feet high in the Indian Islands; and Al-Kazwini and Al-Idrisi transfer them to the Sea of China, a Botany Bay for monsters in general.

but finding me lean and fleshless for stress of toil and trouble and weariness, let me go and took up another, whom in like manner he turned over and felt and let go; nor did he cease to feel and turn over the rest of us, one after another, till he came to the master of the ship. Now he was a sturdy, stout, broad-shouldered wight, fat and in full vigour; so he pleased the giant, who seized him, as a butcher seizeth a beast, and throwing him down, set his foot on his neck and brake it; after which he fetched a long spit and thrusting it up his backside brought it forth of the crown of his head. Then, lighting a fierce fire, he set over it the spit with the Rais thereon, and turned it over the coals, till the flesh was roasted, when he took the spit off the fire and set it like a Kabáb-stick before him. Then he tare the body, limb from limb, as one jointeth a chicken and, rending the flesh with his nails, fell to eating of it and gnawing the bones, till there was nothing left but some of these, which he threw on one side of the wall. This done, he sat for a while; then he lay down on the stone-bench and fell asleep, snarking and snoring like the gurgling of a lamb or a cow with its throat cut; nor did he awake till morning, when he rose and fared forth and went his ways. As soon as we were certified that he was gone, we began to talk with one another, weeping and bemoaning ourselves for the risk we ran, and saying, "Would Heaven we had been drowned in the sea or that the apes had eaten us! That were better than to be roasted over the coals; by Allah, this is a vile, foul death! But whatso the Lord willeth must come to pass, and there is no Majesty and there is no Might, save in Him, the Glorious, the Great! We shall assuredly perish miserably and none will know of us; as there is no escape for us from this place." Then we arose and roamed about the island, hoping that haply we might find a place to hide us in or a means of flight, for indeed death was a light matter to us, provided we were not roasted over the fire[1] and eaten. However, we could find no hiding-place and the evening overtook us; so, of the excess of our terror, we returned to the castle and sat down awhile. Presently, the earth trembled under our feet and the black ogre came up to us and turning us over, felt one after other, till he found a man

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1 Fire is forbidden as a punishment amongst Moslems, the idea being that it should be reserved for the next world. Hence the sailors fear the roasting more than the eating: with ours it would probably be the reverse. The Persian insult "Pidar-Sokhtah" = (son of a) burnt father, is well known. I have noted the advisability of burning the Moslem's corpse under certain circumstances: otherwise the murderer may come to be canonised.

to his liking, whom he took and served as he had done the captain, killing and roasting and eating him: after which he lay down on the bench[1] and slept all night, snarking and snoring like a beast with its throat cut, till daybreak, when he arose and went out as before. Then we drew together and conversed and said one to other, "By Allah, we had better throw ourselves into the sea and be drowned than die roasted; for this is an abominable death!" Quoth one of us, "Hear ye my words! let us cast about to kill him, and be at peace from the grief of him and rid the Moslems of his barbarity and tyranny." Then said I, "Hear me, O my brothers; if there is nothing for it but to slay him, let us carry some of this firewood and planks down to the sea-shore and make us a boat wherein, if we succeed in slaughtering him, we may either embark and let the waters carry us whither Allah willeth, or else abide here till some ship pass, when we will take passage in it. If we fail to kill him, we will embark in the boat and put out to sea; and if we be drowned, we shall at least escape being roasted over a kitchen fire with sliced weasands; whilst, if we escape, we escape, and if we be drowned, we die martyrs." "By Allah," said they all, "this rede is a right"; and we agreed upon this, and set about carrying it out. So we haled down to the beach the pieces of wood which lay about the bench; and, making a boat, moored it to the strand, after which we stowed therein somewhat of victual and returned to the castle. As soon as evening fell the earth trembled under our feet and in came the blackamoor upon us, snarling like a dog about to bite. He came up to us and feeling us and turning us over one by one, took one of us and did with him as he had done before and ate him, after which he lay down on the bench and snored and snorted like thunder. As soon as we were assured that he slept, we arose and, taking two iron spits of those standing there, heated them in the fiercest of the fire, till they were red-hot, like burning coals, when we gripped fast hold of them and going up to the giant, as he lay snoring on the bench, thrust them into his eyes and pressed upon them, all of us, with our united might, so that his eyeballs burst and he became stone blind. Thereupon he cried with a great cry, whereat our hearts trembled, and springing up from the bench, he fell

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1 Arab. "Mastabah" = the bench or form of masonry before noticed. In olden Europe benches were much more used than chairs, these being articles of luxury. So King Horne "sett him abenche"; and hence our "King's Bench" (Court).

a-groping after us blind-fold. We fled from him, right and left and he saw us not, for his sight was altogether blent; but we were in terrible fear of him and made sure we were dead men despairing of escape. Then he found the door, feeling for it with his hands and went out roaring aloud; and behold, the earth shook under us, for the noise of his roaring, and we quaked for fear. As he quitted the castle we followed him and betook ourselves to the place where we had moored our boat, saying to one another, "If this accursed abide absent till the going down of the sun and come not to the castle, we shall know that he is dead; and if he come back, we will embark in the boat and paddle till we escape, committing our affair to Allah." But, as we spoke, behold, up came the blackamoor with other two as they were Ghuls, fouler and more frightful than he, with eyes like red-hot coals; which when we saw we hurried into the boat and casting off the moorings paddled away and pushed out to sea.[1] As soon as the ogres caught sight of us, they cried out at us and running down to the sea-shore, fell a-pelting us with rocks, whereof some fell amongst us and others fell into the sea. We paddled with all our might till we were beyond their reach, but the most part of us were slain by the rock-throwing, and the winds and waves sported with us and carried us into the midst of the dashing sea, swollen with billows clashing. We knew not whither we went and my fellows died one after another, till there remained but three, myself and two others.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Forty-eighth Night,

She said, It hath reached me, O auspicious King, that Sindbad the Seaman thus continued:—Most part of us were slain by the rock-throwing and only three of us remained on board the boat, for, as often as one died, we threw him into the sea. We were sore exhausted for stress of hunger, but we took courage and heartened one another and worked for dear life and paddled with main and might, till the winds cast us upon an island, as we were dead men for fatigue and fear and famine. We landed on the island and walked about it for a while, finding that it

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1 This is from the Bresl. Edit., vol. iv. 32: the Calc. Edit., gives only an abstract and in the Bul. Edit. the Ogre returned "accompanied by a female, greater than he and more hideous." We cannot accept Mistress Polyphemus.

abounded in trees and streams and birds; and we ate of the fruits and rejoiced in our escape from the black and our deliverance from the perils of the sea; and thus we did till nightfall, when we lay down and fell asleep for excess of fatigue. But we had hardly closed our eyes before we were aroused by a hissing sound, like the sough of wind, and awaking, saw a serpent like a dragon, a seld-seen sight, of monstrous make and belly of enormous bulk which lay in a circle around us. Presently it reared its head and seizing one of my companions, swallowed him up to his shoulders; then it gulped down the rest of him, and we heard his ribs crack in its belly. Whereon it went its way, and we abode in sore amazement and grief for our comrade, and mortal fear for ourselves, saying, "By Allah, this is a marvellous thing! Each kind of death that threateneth us is more terrible than the last. We were rejoicing in our escape from the black ogre and our deliverance from the perils of the sea; but now we have fallen into that which is worse. There is no Majesty and there is no Might save in Allah! By the Almighty, we have escaped from the blackamoor and from drowning: but how shall we escape from this abominable and viperish monster?" Then we walked about the island, eating of its fruits and drinking of its streams till dusk, when we climbed up into a high tree and went to sleep there, I being on the topmost bough. As soon as it was dark night up came the serpent, looking right and left; and, making for the tree whereon we were, climbed up to my comrade and swallowed him down to his shoulders. Then it coiled about the bole[1] with him, whilst I, who could not take my eyes off the sight, heard his bones crack in its belly, and it swallowed him whole, after which it slid down from the tree. When the day broke and the light showed me that the serpent was gone, I came down, as I were a dead man for stress of fear and anguish, and thought to cast myself into the sea and be at rest from the woes of the world; but could not bring myself to this, for verily life is dear. So I took five pieces of wood, broad and long, and bound one crosswise to the soles of my feet and others in like fashion on my right and left sides and over my breast; and the broadest and largest I bound across my head and made them fast with ropes. Then I lay down on the ground on my back, so that I was completely fenced in by

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1 This is from Al-Kazwini, who makes the serpent "wind itself round a tree or a rock, and thus break to pieces the bones of the breast in its belly."

the pieces of wood, which enclosed me like a bier.[1] So as soon as it was dark up came the serpent, as usual, and made towards me, but could not get at me to swallow me for the wood that fenced me in. So it wriggled round me on every side, whilst I looked on, like one dead by reason of my terror; and every now and then it would glide away and come back; but as often as it tried to come at me, it was hindered by the pieces of wood wherewith I had bound myself on every side. It ceased not to beset me thus from sundown till dawn, but when the light of day shone upon the beast it made off, in the utmost fury and extreme disappointment. Then I put out my hand and unbound myself, well-nigh down among the dead men for fear and suffering; and went down to the island-shore, whence a ship afar off in the midst of the waves suddenly struck my sight So I tore off a great branch of a tree and made signs with it to the crew, shouting out the while; which when the ship's company saw they said to one another, "We must stand in and see what this is; peradventure 'tis a man." So they made for the island and presently heard my cries, whereupon they took me on board and questioned me of my case. I told them all my adventures from first to last, whereat they marvelled mightily and covered my shame[2] with some of their clothes. Moreover, they set before me somewhat of food, and I ate my fill and I drank cold sweet water and was mightily refreshed; and Allah Almighty quickened me after I was virtually dead. So I praised the Most Highest and thanked Him for His favours and exceeding mercies, and my heart revived in me after utter despair, till meseemed as if all I had suffered were but a dream I had dreamed. We sailed on with a fair wind the Almighty sent us till we came to an island, called Al-Saláhitah,[3] which aboundeth in sandal-wood

1 "Like a closet," in the Calc. Edit. The serpent is an exaggeration of the python which grows to an enormous size. Monstrous Ophidia are mentioned in sober history, *e.g.* that which delayed the army of Regulus. Dr. de Lacerda, a sober and sensible Brazilian traveller, mentions his servants sitting down upon a tree-trunk in the Captaincy of San Paulo (Brazil), which began to move and proved to be a huge snake. F. M. Pinto (the Sindbad of Portugal though not so respectable) when in Sumatra takes refuge in a tree from "tigers, crocodiles, copped adders, and serpents which slay men with their breath." Father Lobo in Tigre (chapt. x.) was nearly killed by the poison-breath of a huge snake, and healed himself with a bezoar carried *ad hoc.* Maffæus makes the breath of crocodiles suavissimus, but that of the Malabar serpents and vipers "adeo teter ac noxius ut afflatu ipso necare perhibeantur."

2 Arab. "Aurat": the word has been borrowed by the Hindostani jargon, and means a woman, a wife.

3 So in Al-Idrísi and Langlès: the Bres. Edit. has "Al-Kalásitah"; and Al-Kazwini "Al-Salámit." The latter notes in it a petrifying spring, which Camoens (The Lus., x. 104) places in Sunda, *i.e.* Java-Minor of M. Polo. Some read Salabat-Timor, one of the Moluccas famed for sanders, cloves, cinnamon, etc. (Purchas, ii., 1784.)

when the captain cast anchor,——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Forty-ninth Night,

She said, It hath reached me, O auspicious King, that Sindbad the Seaman continued:—And when we had cast anchor, the merchants and the sailors landed with their goods to sell and to buy. Then the captain turned to me and said, "Hark'ee, thou art a stranger and a pauper and tellest us that thou hast undergone frightful hardships; wherefore I have a mind to benefit thee with somewhat that may further thee to thy native land, so thou wilt ever bless me and pray for me." "So be it," answered I; "thou shalt have my prayers." Quoth he, "Know, then, that there was with us a man, a traveller, whom we lost, and we know not if he be alive or dead, for we had no news of him; so I purpose to commit his bales of goods to thy charge, that thou mayst sell them in this island. A part of the proceeds we will give thee as an equivalent for thy pains and service, and the rest we will keep till we return to Baghdad, where we will enquire for his family and deliver it to them, together with the unsold goods. Say me then, wilt thou undertake the charge and land and sell them as other merchants do?" I replied, "Hearkening and obedience to thee, O my lord; and great is thy kindness to me," and thanked him; whereupon he bade the sailors and porters bear the bales in question ashore and commit them to my charge. The ship's scribe asked him, "O master, what bales are these and what merchant's name shall I write upon them?" and he answered, "Write on them the name of Sindbad the Seaman, him who was with us in the ship and whom we lost at the Rukh's island, and of whom we have no tidings; for we mean this stranger to sell them; and we will give him a part of the price for his pains and keep the rest till we return to Baghdad where, if we find the owner, we will make it over to him, and if not, to his family." And the clerk said, "Thy words are apposite and thy rede is right." Now when I heard the captain give orders for the bales to be inscribed with my name, I said to myself, "By Allah, I am Sindbad the Seaman!" So I armed myself with courage and patience and waited till all the merchants had landed and were gathered together, talking and chaffering about buying and selling; then I went up to the captain and asked him, "O my lord, knowest thou what manner of man

was this Sindbad, whose goods thou hast committed to me for sale?" and he answered, "I know of him naught save that he was a man from Baghdad-city, Sindbad hight the Seaman, who was drowned with many others when we lay anchored at such an island, and I have heard nothing of him since then." At this I cried out with a great cry and said, "O captain, whom Allah keep! know that I am that Sindbad the Seaman and that I was not drowned, but when thou castest anchor at the island, I landed with the rest of the merchants and crew; and I sat down in a pleasant place by myself and ate somewhat of food I had with me and enjoyed myself till I became drowsy and was drowned in sleep; and when I awoke I found no ship and none near me. These goods are my goods and these bales are my bales; and all the merchants who fetch jewels from the Valley of Diamonds saw me there and will bear me witness that I am the very Sindbad the Seaman; for I related to them everything that had befallen me and told them how you forgot me and left me sleeping on the island, and that betided me which betided me." When the passengers and crew heard my words, they gathered about me and some of them believed me and others disbelieved; but presently, behold, one of the merchants, hearing me mention the Valley of Diamonds, came up to me and said to them, "Hear what I say, good people! When I related to you the most wonderful thing in my travels, and I told you that, at the time we cast down our slaughtered animals into the Valley of Serpents (I casting with the rest as was my wont), there came up a man hanging to mine, ye believed me not and gave me the lie." "Yes," quoth they, "thou didst tell us some such tale, but we had no call to credit thee." He resumed, "Now this is the very man, by token that he gave me diamonds of great value, and high price whose like are not to be found, requiting me more than would have come up sticking to my quarter of meat; and I companied with him to Bassorah-city, where he took leave of us and went on to his native stead, whilst we returned to our own land. This is he; and he told us his name, Sindbad the Seaman, and how the ship left him on the desert island. And know ye that Allah hath sent him hither, so might the truth of my story be made manifest to you. Moreover, these are his goods for, when he first forgathered with us, he told us of them; and the truth of his words is patent." Hearing the merchant's speech, the captain came up to me and considered me straitly awhile, after which he said, "What was the mark on thy bales?" "Thus and thus," answered I, and reminded him of somewhat that had passed between him and me when I shipped

with him from Bassorah. Thereupon he was convinced that I was indeed Sindbad the Seaman, and took me round the neck and gave me joy of my safety, saying, "By Allah, O my lord, thy case is indeed wondrous and thy tale marvellous; but lauded be Allah, Who hath brought thee and me together again, and Who hath restored to thee thy goods and gear!"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Fiftieth Night,

She said, It hath reached me, O auspicious King, that Sindbad the Seaman thus continued:—"Alhamdolillah!" quoth the captain, "lauded be Allah, Who hath restored unto thee thy goods and gear!" Then I disposed of my merchandise to the best of my skill, and profited largely on them, whereat I rejoiced with exceeding joy and congratulated myself on my safety and the recovery of my goods. We ceased not to buy and sell at the several islands till we came to the land of Hind, where we bought cloves and ginger and all manner spices; and thence we fared on to the land of Sind, where also we bought and sold. In these Indian seas, I saw wonders without number or count, amongst others a fish like a cow which bringeth forth its young and suckleth them like human beings; and of its skin bucklers are made.[1] There were eke fishes like asses and camels[2] and tortoises twenty cubits wide.[3] And I saw also a bird that cometh out of a sea-shell and layeth eggs and hatcheth her chicks on the surface of the water, never

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1 Evidently the hippopotamus (Pliny, viii. 25; ix. 3 and xxiii. 11). It can hardly be the Mulaccan Tapir, as shields are not made of the hide. Hole suggests the buffalo, which found its way to Egypt from India *viâ* Persia; but this would not be a speciosum miraculum.

2 The ass-headed fish is from Pliny (ix. cap. 3): all those tales are founded upon the manatee (whose dorsal protuberance may have suggested the camel), the seal, and the dugong or sea-calf. I have noticed (Zanzibar, i. 205) legends of ichthyological marvels current on the East African seaboard; and even the monsters of the Scottish waters are not all known: witness the mysterious "brigdie." See Bochart De Cetis, i. 7; and Purchas, iii. 930.

3 The colossal tortoise is noticed by Ælian (De Nat. Animal. xvi. 17), by Strabo (Lib. xv.), by Pliny (ix. 10) and Diodorus Siculus (iv. 1), who had heard of a tribe of Chelonophagi. Ælian makes them 16 cubits long near Taprobane and serving as house-roofs; and others turn the shell into boats and coracles. A colossochelys was first found on the Sewalik Hills by Dr. Falconer and Major (afterwards Sir Proby) Cantley. In 1867 M. Emile Blanchard exhibited to the Académie des Sciences a monster crab from Japan 1.20 metres long (or 2.50 including legs); and other travellers have reported 4 metres. These crustaceæ seem never to cease growing, and attain great dimensions under favourable circumstances, *i.e.* when not troubled by man.

coming up from the sea to the land.[1] Then we set sail again with a fair wind and the blessing of Almighty Allah; and after a prosperous voyage arrived safe and sound at Bassorah. Here I abode a few days, and presently returned to Baghdad, where I went at once to my quarter and my house, and saluted my family and familiars and friends. I had gained on this voyage what was beyond count and reckoning, so I gave alms and largesse and clad the widow and the orphan by way of thanksgiving for my happy return, and fell to feasting and making merry with my companions and intimates, and forgot, while eating well and drinking well and dressing well, everything that had befallen me, and all the perils and hardships I had suffered. These, then, are the most admirable things I sighted on my third voyage, and to-morrow, an it be the will of Allah, you shall come to me and I will relate the adventures of my fourth voyage, which is still more wonderful than those you have already heard. (Saith he who telleth the tale) Then Sindbad the Seaman bade give Sindbad the Landsman an hundred golden dinars as of wont and called for food. So they spread the tables and the company ate the night-meal and went their ways, marvelling at the tale they had heard. The Porter, after taking his gold, passed the night in his own house, also wondering at what his namesake the Seaman had told him, and as soon as day broke and the morning showed with its sheen and shone, he rose, and praying the dawn-prayer, betook himself to Sindbad the Seaman, who returned his salute and received him with an open breast and cheerful favour, and made him sit with him till the rest of the company arrived, when he caused set on food and they ate and drank and made merry. Then Sindbad the Seaman bespake them, and related to them the narrative of

THE FOURTH VOYAGE OF SINDBAD THE SEAMAN.

Know, O my brethren, that after my return from my third voyage and forgathering with my friends, and forgetting all my perils and hardships in the enjoyment of ease and comfort and repose, I was visited one day by a company of merchants, who sat down with

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1 Lane suggests (iii. 97), and with some probability, that the "bird" was a nautilus; but the wild traditions concerning the barnacle-goose may perhaps have been the base of the fable. The albatross also was long supposed never to touch land. Possibly the barnacle, like the barometz or Tartarean lamb, may be a survivor of the day when the animal and vegetable kingdoms had not yet branched off into different directions.

me and talked of foreign travel and traffic, till the old bad man within me yearned to go with them and enjoy the sight of strange countries, and I longed for the society of the various races of mankind and for traffic and profit. So I resolved to travel with them, and buying the necessaries for a long voyage and great store of costly goods, more than ever before, transported them from Baghdad to Bassorah, where I took ship with the merchants in question, who were of the chief of the town. We set out trusting in the blessing of Almighty Allah; and with a favouring breeze and the best conditions, we sailed from island to island and sea to sea, till one day there arose against us a contrary wind, and the captain cast out his anchors and brought the ship to a standstill, fearing lest she should founder in mid-ocean. Then we all fell to prayer and humbling ourselves before the Most High; but as we were thus engaged there smote us a furious squall, which tore the sails to rags and tatters: the anchor-cable parted, and the ship foundering we were cast into the sea, goods and all. I kept myself afloat by swimming half the day, till, when I had given myself up for lost, the Almighty threw in my way one of the planks of the ship, whereon I and some others of the merchants scrambled.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Fifty-first Night,

She said, It hath reached me, O auspicious King, that Sindbad the Seaman continued as follows:—And when the ship foundered, I scrambled on to a plank with some others of the merchants, and mounting it as we would a horse, paddled with our feet in the sea. We abode thus a day and a night, the wind and waves helping us on; and on the second day, shortly before the mid-time between sunrise and noon[1] the breeze freshened and the sea wrought and the rising waves cast us upon an island, well-nigh dead bodies for weariness and want of sleep, cold and hunger, and fear and thirst. We walked about the shore and found abundance of herbs, whereof we ate enough to keep breath in body and to stay our failing spirits, then lay down and slept till morning hard by the sea. And when morning came with its sheen and shone, we arose and walked about the island to the right and left, till we came in sight of an inhabited house afar off. So we made towards it, and ceased

1 Arab. "Zahwah," also meaning a luncheon. The five daily prayers made all Moslems take strict account of time, and their nomenclature of its division is extensive.

not walking till we reached the door thereof, when lo! a number of naked men issued from it, and without saluting us or a word said, laid hold of us masterfully and carried us to their king, who signed us to sit. So we sat down and they set food before us such as we knew not[1] and whose like we had never seen in all our lives. My companions ate of it, for stress of hunger, but my stomach revolted from it and I would not eat; and my refraining from it was, by Allah's favour, the cause of my being alive till now: for no sooner had my comrades tasted of it than their reason fled and their condition changed, and they began to devour it like madmen possessed of an evil spirit. Then the savages gave them to drink of cocoa-nut oil and anointed them therewith; and straightway after drinking thereof, their eyes turned into their heads and they fell to eating greedily, against their wont. When I saw this I was confounded and concerned for them, nor was I less anxious about myself for fear of the naked folk. So I watched them narrowly, and it was not long before I discovered them to be a tribe of Magian cannibals, whose King was a Ghul.[2] All who came to their country, or whoso they caught in their valleys or on their roads, they brought to this King, and fed them upon that food and anointed them with that oil, whereupon their stomachs dilated that they might eat largely, whilst their reason fled and they lost the power of thought and became idiots. Then they stuffed them with cocoa-nut oil and the aforesaid food till they became fat and gross, when they slaughtered them by cutting their throats and roasted them for the King's eating; but as for the savages themselves, they ate human flesh raw.[3] When I saw this I was sore dismayed

1 This is the "insane herb." Davis, who visited Sumatra in 1599 (Purchas, i. 120), speaks "of a kind of seed, whereof little being eaten, maketh a man to turn foole, all things seeming to him to be metamorphosed." Linschoten's "Dutroa" was a poppy-like bud containing small kernels like melons which, stamped and administered like a drink, make a man "as if he were foolish or out of his wits." This is Father Lobo's "Vanguini" of the Cafres, called by the Portuguese *dutro (Datura Stramonium)* still used by dishonest confectioners. It may be Dampier's Ganga (Ganjah) or Bang (Bhang), which he justly describes as acting differently "according to different constitutions; for some it stupefies, others it makes sleepy, others merry, and some quite mad." (Harris, Collect. ii. 900.) Dr. Fryer also mentions Duty, Bung, and Post, the Poust of Bernier, an infusion of poppy-seed.

2 Arab. "Ghul," here an ogre, a cannibal. I cannot but regard the "Ghul of the waste" as an embodiment of the natural fear and horror which a man feels when he faces a really dangerous desert. As regards cannibalism, Al-Islam's religion freely allows it when necessary to save life.

3 For Cannibals, see the Massagetæ of Herod (i.), the Padæi of India (iii.), and the Essedones near Mæotis (iv.); Strabo (lib. iv.) of the Luci; Pomponius Mela (iii. 7) and St. Jerome (ad Jovinum) of Scoti. M. Polo locates

for myself and my comrades, who were now become so stupefied that they knew not what was done with them, and the naked folk committed them to one who used every day to lead them out and pasture them on the island like cattle. And they wandered amongst the trees and rested at will, thus waxing very fat. As for me, I wasted away and became sickly for fear and hunger, and my flesh shrivelled on my bones; which when the savages saw, they left me alone and took no thought of me, and so far forgot me that one day I gave them the slip and walking out of their place made for the beach, which was distant, and there espied a very old man seated on a high place, girt by the waters. I looked at him and knew him for the herdsman, who had charge of pasturing my fellows, and with him were many others in like case. As soon as he saw me, he knew me to be in possession of my reason and not afflicted like the rest whom he was pasturing; so signed to me from afar, as who should say, "Turn back and take the right-hand road, for that will lead thee into the King's highway." So I turned back, as he bade me, and followed the right-hand road, now running for fear and then walking leisurely to rest me, till I was out of the old man's sight. By this time, the sun had gone down and the darkness set in; so I sat down to rest and would have slept, but sleep came not to me that night, for stress of fear and famine and fatigue. When the night was half spent, I rose and walked on, till the day broke in all its beauty and the sun rose over the heads of the lofty hills and athwart the low gravelly plains. Now I was weary and hungry and thirsty; so I ate my fill of herbs and grasses that grew in the island and kept life in body and stayed my stomach, after which I set out again and fared on all that day and the next night, staying my greed with roots and herbs; nor did I cease walking for seven days and their nights, till the morn of the eighth day, when I caught sight of a faint object in the distance. So I made towards it, though my heart quaked

them in Dragvia, a kingdom of Sumatra (iii. 17), and in Angaman (the Andamanian Isles?), possibly the ten Maniolai which Ptolemy (vii.), confusing with the Nicobars, places on the Eastern side of the Bay of Bengal; and thence derives the Heraklian stone (magnet), which attracts the iron of ships (see Serapion, De Magnete, fol. 6, Edit. of 1479, and Brown's Vulgar Errors, p 74, 6th Edit.). Mandeville finds his cannibals in Lamaray (Sumatra) and Barthema in the "Isle of Gyava" (Java). Ibn al-Wardi and Al-Kazwini notice them in the Isle Saksar, in the Sea of the Zanj (Zanzibar): the name is corrupted Persian "Sag-Sar" (Dogs'-heads) hence the dog-descended race of Camoens in Pegu (The Lus., x. 122). The Bresl. Edit. (iv. 52) calls them "Khawárij" = certain sectarians in Eastern Arabia. Needless to say that cocoa-nut oil would have no stupefying effect unless mixed with opium or datura, hempor henbane.

for all I had suffered first and last, and behold it was a company of men gathering pepper-grains.[1] As soon as they saw me they hastened up to me and surrounding me on all sides, said to me, "Who art thou and whence come?" I replied, "Know, O folk, that I am a poor stranger," and acquainted them with my case and all the hardships and perils I had suffered——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Fifty-second Night,

She said, It hath reached me, O auspicious King, that Sindbad the Seaman continued :—And the men gathering pepper in the island questioned me of my case, when I acquainted them with all the hardships and perils I had suffered and how I had fled from the savages; whereat they marvelled and gave me joy of my safety, saying, "By Allah, this is wonderful! But how didst thou escape from these blacks, who swarm in the island and devour all who fall in with them; nor is any safe from them nor can any get out of their clutches?" And after I had told them the fate of my companions, they made me sit by them till they got quit of their work; and fetched me somewhat of good food, which I ate, for I was hungry, and rested awhile, after which they took ship with me and carrying me to their island-home brought me before their King, who returned my salute and received me honourably and questioned me of my case. I told him all that had befallen me, from the day of my leaving Baghdad-city, whereupon he wondered with great wonder at my adventures, he and his courtiers, and bade me sit by him; then he called for food, and I ate with him what sufficed me, and washed my hands, and returned thanks to Almighty Allah for all His favours, praising Him and glorifying Him. Then I left the King and walked for solace about the city, which I found wealthy and populous, abounding in market-streets well stocked with food and merchandise and full of buyers and sellers. So I rejoiced at having reached so pleasant a place and took my ease there after my fatigues; and I made friends with the townsfolk, nor was it long before I became more in honour and favour with them and their King than any of the chief men of the

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1 Black pepper is produced in the Goanese, but we must go south to find the "Bilád al-filfil" (home of pepper), *i.e* Malabar. The exorbitant prices demanded by Venice for this spice led directly to the discovery of The Cape route by the Portuguese; as the "Grains of Paradise" (Amomum Granum Paradisi) induced the English to explore the West African Coast.

realm. Now I saw that all the citizens, great and small, rode fine horses, high-priced and thorough-bred, without saddles or housings, whereat I wondered, and said to the King, "Wherefore, O my lord, dost thou not ride with a saddle? Therein is ease for the rider and increase of power." "What is a saddle?" asked he: "I never saw nor used such a thing in all my life"; and I answered, "With thy permission I will make thee a saddle, that thou mayst ride on it and see the comfort thereof." And quoth he, "Do so." So quoth I to him, "Furnish me with some wood," which being brought, I sought me a clever carpenter and sitting by him showed him how to make the saddle-tree, pourtraying for him the fashion thereof in ink on the wood. Then I took wool and teased it and made felt of it, and covering the saddle-tree with leather, stuffed it and polished it and attached the girth and stirrup leathers, after which I fetched a blacksmith and described to him the fashion of the stirrups and bridle-bit. So he forged a fine pair of stirrups and a bit, and filed them smooth and tinned[1] them. Moreover, I made fast to them fringes of silk and fitted bridle-leathers to the bit. Then I fetched one of the best of the royal horses, and saddling and bridling him, hung the stirrups to the saddle and led him to the King. The thing took his fancy and he thanked me; then he mounted and rejoiced greatly in the saddle and rewarded me handsomely for my work. When the King's Wazir saw the saddle, he asked of me one like it, and I made it for him. Furthermore, all the grandees and officers of state came for saddles to me; so I fell to making saddles (having taught the craft to the carpenter and blacksmith), and selling them to all who sought till I amassed great wealth and became in high honour and great favour with the King and his household and grandees. I abode thus till one day, as I was sitting with the King in all respect and contentment, he said to me, "Know thou, O Such-an-one, thou art become one of us, dear as a brother, and we hold thee in such regard and affection that we cannot part with thee nor suffer thee to leave our city; wherefore I desire of thee obedience in a certain matter, and I will not have thee gainsay me." Answered I, "O King, what is it thou desirest of me? Far be it from me to gainsay thee in aught, for I am indebted to thee for many favours and bounties and much kindness, and (praised be Allah!) I am become one of thy servants." Quoth he, "I have a mind to marry thee to a fair,

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1 Arab. "Kazdír." Sansk. "Kastír." Gr. "Kassiteron." Lat. "Cassiteros," evidently derived from one root. The Heb. is "Badih," a substitute, an alloy. "Tanakah" is the vulg. Arab. word, a congener of the Assyrian "Anaku," and "Kala'i" is the corrupt Arab. term used in India.

clever, and agreeable wife, who is wealthy as she is beautiful; so thou mayst be naturalised and domiciled with us: I will lodge thee with me in my palace; wherefore oppose me not neither cross me in this." When I heard these words I was ashamed and held my peace nor could make him any answer,[1] by reason of my much bashfulness before him. Asked he, "Why dost thou not reply to me, O my son?" and I answered, saying, "O my master, it is thine to command, O King of the age!" So he summoned the Kazi and the witnesses and married me straightway to a lady of a noble tree and high pedigree; wealthy in moneys and means; the flower of an ancient race; of surpassing beauty and grace, and the owner of farms and estates and many a dwelling-place.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Fifty-third Night,

She said, It hath reached me, O auspicious King, that Sindbad the Seaman continued in these words:—Now after the King my master had married me to this choice wife, he also gave me a great and goodly house standing alone, together with slaves and officers, and assigned me pay and allowances. So I became in all ease and contentment and delight, and forgot everything which had befallen me of weariness and trouble and hardship; for I loved my wife with fondest love and she loved me no less, and we were as one and abode in the utmost comfort of life and in its happiness. And I said in myself, "When I return to my native land I will carry her with me." But whatso is predestined to a man, that needs must be, and none knoweth what shall befall him. We lived thus a great while, till Almighty Allah bereft one of my neighbours of his wife. Now he was a gossip of mine; so hearing the cry of the keeners I went in to condole with him on his loss and found him in very ill plight, full of trouble and weary of soul and mind. I condoled with him and comforted him, saying, "Mourn not for thy wife who hath now found the mercy of Allah; the Lord will surely give thee a better in her stead and thy name shall be great and thy life shall be long in the land, Inshallah[2]!" But he wept bitter tears and replied, "O my friend, how can I marry another wife and how shall Allah replace her to me with a

1 Our Arabian Ulysses had probably left a Penelope or two at home and finds a Calypso in this Ogygia. His modesty at the mention of womankind is notable

2 These are the commonplaces of Moslem consolation on such occasions: the artistic part is their contrast with the unfortunate widower's prospect.

better than she, whenas I have but one day left to live?" "O my brother," said I, "return to thy senses and announce not the glad tidings of thine own death, for thou art well, sound and in good case." "By thy life, O my friend," rejoined he, "to-morrow thou wilt lose me and wilt never see me again till the Day of Resurrection." I asked, "How so?" and he answered, "This very day they bury my wife, and they bury me with her in one tomb; for it is the custom with us, if the wife die first, to bury the husband alive with her and in like manner the wife, if the husband die first; so that neither may enjoy life after losing his or her mate." "By Allah," cried I, "this is a most vile, lewd custom, and not to be endured of any!" Meanwhile, behold, the most part of the townsfolk came in and fell to condoling with my gossip for his wife and for himself. Presently they laid the dead woman out, as was their wont; and, setting her on a bier, carried her and her husband without the city, till they came to a place in the side of a mountain at the end of the island by the sea; and here they raised a great rock and discovered the mouth of a stone-riveted pit or well,[1] leading down into a vast underground cavern that ran beneath the mountain. Into this pit they threw the corpse, then tying a rope of palm-fibres under the husband's armpits, they let him down into the cavern, and with him a great pitcher of fresh water and seven scones by way of viaticum.[2] When he came to the bottom he loosed himself from the rope and they drew it up; and, stopping the mouth of the pit with the great stone, they returned to the city, leaving my friend in the cavern with his dead wife. When I saw this I said to myself, "By Allah, this fashion of death is more grievous than the first!" And I went in to the King and said to him, "O my lord, why do ye bury the quick with the dead?" Quoth he, "It hath been the custom, thou must know, of our forbears and our olden Kings from time immemorial, if the husband die first, to bury his wife with him, and the like with the wife, so we may not sever them, alive or dead." I asked, "O King of the age, if the wife of a foreigner like myself die among you, deal ye with him as with yonder man?" and he answered, "Assuredly, we do with him even as thou hast seen." When I heard this, my gall-bladder was like to burst for the violence of my dismay and concern for myself:

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1 Lit. "a margin of stone, like the curb-stone of a well."

2 I am not aware that this vivisepulture of the widower is the custom of any race; but the fable would be readily suggested by the Sati (Suttee)-rite of the Hindus. Simple vivisepulture was and is practised by many people.

my wit became dazed; I felt as if in a vile dungeon; and hated their society; for I went about in fear lest my wife should die before me and they bury me alive with her. However, after a while, I comforted myself, saying, "Haply I shall predecease her, or shall have returned to my own land before she die, for none knoweth which shall go first and which shall go last." Then I applied myself to diverting my mind from this thought with various occupations; but it was not long before my wife sickened and complained and took to her pillow and fared after a few days to the mercy of Allah; and the King and the rest of the folk came, as was their wont, to condole with me and her family, and to console us for her loss and not less to condole with me for myself. Then the women washed her and arraying her in her richest raiment and golden ornaments, necklaces and jewelry, laid her on the bier and bore her to the mountain aforesaid, where they lifted the cover of the pit and cast her in; after which all my intimates and acquaintances and my wife's kith and kin came round me, to farewell me in my lifetime and console me for my own death, whilst I cried out among them, saying, "Almighty Allah never made it lawful to bury the quick with the dead! I am a stranger, not one of your kind; and I cannot abear your custom, and had I known it I never would have wedded among you!" They heard me not and paid no heed to my words, but laying hold of me, bound me by force and let me down into the cavern, with a large gugglet of sweet water and seven cakes of bread, according to their custom. When I came to the bottom, they called out to me to cast myself loose from the cords, but I refused to do so; so they threw them down on me, and closing the mouth of the pit with the stones aforesaid, went their ways.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Fifty-fourth Night,

She said, It hath reached me, O auspicious King, that Sindbad the Seaman continued:—When they left me in the cavern with my dead wife and, closing the mouth of the pit, went their ways, I looked about me and found myself in a vast cave full of dead bodies, that exhaled a fulsome and loathsome smell and the air was heavy with the groans of the dying. Thereupon I fell to blaming myself for what I had done, saying, "By Allah, I deserve all that hath befallen me and all that shall befall me! What curse

was upon me to take a wife in this city? There is no Majesty and there is no Might save in Allah, the Glorious, the Great! As often as I say I have escaped from one calamity, I fall into a worse. By Allah, this is an abominable death to die! Would Heaven I had died a decent death and been washed and shrouded like a man and a Moslem. Would I had been drowned at sea or perished in the mountains! It were better than to die this miserable death!" And on such wise I kept blaming my own folly and greed of gain in that black hole, knowing not night from day; and I ceased not to ban the Foul Fiend and to bless the Almighty Friend. Then I threw myself down on the bones of the dead and lay there, imploring Allah's help and, in the violence of my despair, invoking death which came not to me, till the fire of hunger burned my stomach and thirst set my throat aflame, when I sat up and feeling for the bread, ate a morsel and upon it swallowed a mouthful of water. After this, the worst night I ever knew, I arose, and exploring the cavern, found that it extended a long way with hollows in its sides; and its floor was strewn with dead bodies and rotten bones, that had lain there from olden time. So I made myself a place in the cavity of the cavern, afar from the corpses lately thrown down and there slept. I abode thus a long while, till my provision was like to give out; and yet I ate not save once every day or second day; nor did I drink more than an occasional draught, for fear my victual should fail me before my death; and I said to myself, "Eat little and drink little; belike the Lord shall vouchsafe deliverance to thee!" One day, as I sat thus, pondering my case and bethinking me how I should do when my bread and water should be exhausted, behold, the stone that covered the opening was suddenly rolled away and the light streamed down upon me. Quoth I, "I wonder what is the matter: haply they have brought another corpse." Then I espied folk standing about the mouth of the pit, who presently let down a dead man and a live woman, weeping and bemoaning herself, and with her an ampler supply of bread and water than usual.[1] I saw her and she was a beautiful woman; but she saw me not; and they closed up the opening and went away. Then I took the leg-bone of a dead man and, going up to the woman, smote her on the crown of the head; and she cried one cry and fell down in a swoon. I smote her a second and a third time, till she was dead, when I laid hands on

1 Because she was weaker than a man. The Bresl. Edit., however, has "a gugglet of water and five scones."

her bread and water and found on her great plenty of ornaments and rich apparel, necklaces, jewels and gold trinkets[1]; for it was their custom to bury women in all their finery. I carried the vivers to my sleeping place in the cavern-side and ate and drank of them sparingly, no more than sufficed to keep the life in me, lest the provaunt come speedily to an end and I perish of hunger and thirst. Yet did I never wholly lose hope in Almighty Allah. I abode thus a great while, killing all the live folk they let down into the cavern and taking their provisions of meat and drink; till one day, as I slept, I was awakened by something scratching and burrowing among the bodies in a corner of the cave and said, "What can this be?" fearing wolves or hyænas. So I sprang up and seizing the leg-bone aforesaid, made for the noise. As soon as the thing was ware of me, it fled from me into the inward of the cavern, and lo! it was a wild beast. However, I followed it to the further end, till I saw afar off a point of light not bigger than a star, now appearing and then disappearing. So I made for it, and as I drew near, it grew larger and brighter, till I was certified that it was a crevice in the rock, leading to the open country; and I said to myself, "There must be some reason for this opening: either it is the mouth of a second pit, such as that by which they let me down, or else it is a natural fissure in the stonery." So I bethought me awhile and nearing the light, found that it came from a breach in the back side of the mountain which the wild beasts had enlarged by burrowing, that they might enter and devour the dead and freely go to and fro. When I saw this, my spirits revived and hope came back to me and I made sure of life, after having died a death. So I went on, as in a dream, and making shift to scramble through the breach, found myself on the slope of a high mountain, overlooking the salt sea and cutting off all access thereto from the island, so that none could come at that part of the breach from the city.[2] I praised my Lord and thanked Him, rejoicing greatly and heartening myself with the prospect of deliverance; then I returned through the crack to the cavern and brought out all the food and water I had saved up and donned some of the dead folk's clothes over my own; after which I gathered together

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1 The confession is made with true Eastern sang-froid and probably none of the hearers "disapproved" of the murders which saved the speaker's life.

2 This tale is evidently taken from the escape of Aristomenes the Messenian from the pit into which he had been thrown, a fox being his guide. The Arabs in an early day were eager students of Greek literature. Hole (p. 140) noted the coincidence.

all the collars and necklaces of pearls and jewels, and trinklets of gold and silver set with precious stones, and other ornaments and valuables I could find upon the corpses; and making them into bundles with the grave clothes and raiment of the dead, carried them out to the back of the mountain facing the sea-shore, where I established myself, purposing to wait there till it should please Almighty Allah to send me relief by means of some passing ship. I visited the cavern daily and as often as I found folk buried alive there, I killed them all indifferently, men and women, and took their victual and valuables and transported them to my seat on the sea-shore. Thus I abode a long while.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Fifty-fifth Night,

She said, It hath reached me, O auspicious King, that Sindbad the Seaman continued:—And after carrying all my victuals and valuables from the cavern to the coast I abode a long while by the sea, pondering my case, till one day I caught sight of a ship passing in the midst of the clashing sea, swollen with dashing billows. So I took a piece of a white shroud I had with me and, tying it to a staff, ran along the sea-shore, making signals therewith and calling to the people in the ship, till they espied me and hearing my shouts, sent a boat to fetch me off. When it drew near, the crew called out to me, saying, "Who art thou and how camest thou to be on this mountain, whereon never saw we any in our born days?" I answered, "I am a gentleman[1] and a merchant, who hath been wrecked, and saved myself on one of the planks of the ship, with some of my goods; and by the blessing of the Almighty and the decrees of Destiny and my own strength and skill, after much toil and moil I have landed with my gear in this place where I awaited some passing ship to take me off." So they took me in their boat together with the bundles I had made of the jewels and valuables from the cavern, tied up in clothes and shrouds, and rowed back with me to the ship, where the captain said to me, "How camest thou, O man, to yonder place on yonder mountain behind which lieth a great city? All my life I have sailed these seas and passed

1 Bresl. Edit. "Khwájah," our "Howajee," meaning a schoolmaster, a man of letters, a gentleman.

to and fro hard by these heights; yet never saw I here any living thing save wild beasts and birds." I repeated to him the story I had told the sailors,[1] but acquainted him with nothing of that which had befallen me in the city and the cavern, lest there should be any of the islandry in the ship. Then I took out some of the best pearls I had with me and offered them to the captain, saying, "O my lord, thou hast been the means of saving me off this mountain. I have no ready money; but take this from me in requital of thy kindness and good offices." But he refused to accept it of me, saying, "When we find a shipwrecked man on the sea-shore or on an island, we take him up and give him meat and drink, and if he be naked we clothe him; nor take we aught from him; nay, when we reach a port of safety, we set him ashore with a present of our own money and entreat him kindly and charitably, for the love of Allah the Most High." So I prayed that his life be long in the land and rejoiced in my escape, trusting to be delivered from my stress and to forget my past mishaps; for every time I remembered being let down into the cave with my dead wife I shuddered in horror. Then we pursued our voyage and sailed from island to island and sea to sea, till we arrived at the Island of the Bell, which containeth a city two days' journey in extent, whence after a six days' run we reached the Island Kala, hard by the land of Hind.[2] This place is governed by a potent and puissant King, and it produceth excellent camphor and an abundance of the Indian rattan; here also is a lead mine. At last by the decree of Allah, we arrived in safety at Bassorah-town where I tarried a few days, then went on to Baghdad-city, and, finding my quarter, entered my house with lively pleasure. There I forgathered with my family and friends, who rejoiced in my happy return and gave me joy of my safety. I laid up in my storehouses all the goods I had brought with me, and gave alms and largesse to Fakirs and beggars and clothed the widow and the orphan. Then I gave myself up to pleasure and enjoyment, returning to my old merry mode of life. Such, then, be the most marvellous adventures of my fourth voyage, but to-morrow if you will kindly come to me, I will tell you that which befell me in my fifth voyage, which was

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1 And he does repeat at full length what the hearers must have known right well. I abridge.

2 Island of the Bell (Arab. "Nákús" = a wooden gong used by Christians but forbidden to Moslems). "Kala" is written "Kela," "Kullah," and a variety of ways. Baron Walckenaer places it at Keydah in the Malay Peninsula opposite Sumatra. Renaudot identifies it with Calabar, "somewhere about the point of Malabar."

yet rarer and more marvellous than those which forewent it. And thou, O my brother Sindbad the Landsman, shalt sup with me as thou art wont. (Saith he who telleth the tale) When Sindbad the Seaman had made an end of his story, he called for supper; so they spread the table and the guests ate the evening meal; after which he gave the Porter an hundred dinars as usual, and he and the rest of the company went their ways, glad at heart and marvelling at the tales they had heard, for that each story was more extraordinary than that which forewent it. The porter Sindbad passed the night in his own house, in all joy and cheer and wonderment; and, as socn as morning came with its sheen and shone, he prayed the dawn-prayer and repaired to the house of Sindbad the Seaman, who welcomed him and bade him sit with him till the rest of the company arrived, when they ate and drank and made merry and the talk went round amongst them. Presently, their host began the narrative of the fifth voyage.—— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Fifty-sixth Night,

She said, It hath reached me, O auspicious King, that the host began in these words the narrative of

THE FIFTH VOYAGE OF SINDBAD THE SEAMAN.

Know, O my brothers, that when I had been awhile on shore after my fourth voyage; and when, in my comfort and pleasures and merry-makings and in my rejoicing over my large gains and profits, I had forgotten all I had endured of perils and sufferings, the carnal man was again seized with the longing to travel and to see foreign countries and islands.[1] Accordingly, I bought costly merchandise suited to my purpose and, making it up into bales, repaired to Bassorah, where I walked about the river-quay till I found a fine tall ship, newly builded with gear unused and fitted ready for sea. She pleased me; so I bought her and embarking my goods in her, hired a master and crew, over whom I set certain of my slaves and servants as inspectors. A number of merchants also brought their outfits and paid me freight and passage-money; then, after reciting the Fatihah, we set sail over Allah's pool in all

1 Islands, because Arab cosmographers love to place their *speciosa miracula* in such places.

joy and cheer, promising ourselves a prosperous voyage and much profit. We sailed from city to city and from island to island and from sea to sea, viewing the cities and countries by which we passed, and selling and buying in not a few till one day we came to a great uninhabited island, deserted and desolate, whereon was a white dome of biggest bulk half buried in the sands. The merchants landed to examine this dome, leaving me in the ship; and when they drew near, behold, it was a huge Rukh's egg. They fell a-beating it with stones, knowing not what it was, and presently broke it open, whereupon much water ran out of it and the young Rukh appeared within. So they pulled it forth of the shell and cut its throat and took of it great store of meat. Now I was in the ship and knew not what they did; but presently one of the passengers came up to me and said, "O my lord, come and look at the egg that we thought to be a dome." So I looked, and seeing the merchants beating it with stones, called out to them, "Stop, stop! do not meddle with that egg, or the bird Rukh will come out and break our ship and destroy us.[1]" But they paid no heed to me, and gave not over smiting upon the egg, when, behold! the day grew dark and dun and the sun was hidden from us, as if some great cloud had passed over the firmament.[2] So we raised our eyes and saw that what we took for a cloud was the Rukh poised between us and the sun, and it was his wings that darkened the day. When he came and saw his egg broken, he cried a loud cry; whereupon his mate came flying up and they both began circling about the ship, crying out at us with voices louder than thunder. I called to the Rais and crew, "Put out to sea and seek safety in flight before we be all destroyed." So the merchants came on board, and we cast off and made haste from the island to gain the open sea. When the Rukhs saw this they flew off, and we crowded all sail on the ship, thinking to get out of their country; but presently the two re-appeared and flew after us and stood over us, each carrying in its claws a huge boulder which it had brought from the mountains. As soon as the he-Rukh came up with us, he let fall upon us the rock he held in his pounces; but the master put about ship, so that the rock missed her by some small matter and plunged into the waves with such violence, that the ship pitched high and then sank into the trough of the sea and the bottom of the ocean appeared to us. Then the she-Rukh let fall her rock, which was bigger than that of her mate, and

1 Like the companions of Ulysses who ate the sacred oxen (Od. xii.).
2 So the enormous kingfisher of Lucian's True History (lib. ii.).

as Destiny had decreed, it fell on the poop of the ship and crushed it, the rudder flying into twenty pieces; whereupon the vessel foundered and all and everything on board were cast into the main.[1] As for me I struggled for sweet life, till Almighty Allah threw in my way one of the planks of the ship, to which I clung, and bestriding it fell a-paddling with my feet. Now the ship had gone down hard by an island in the midst of the main, and the winds and waves bore me on, till by permission of the Most High they cast me up on the shore of the island, at the last gasp for toil and distress and half dead with hunger and thirst. So I landed more like a corpse than a live man, and throwing myself down on the beach lay there awhile, till I began to revive and recover spirits, when I walked about the island and found it as it were one of the garths and gardens of Paradise. Its trees, in abundance dight, bore ripe-yellow fruit for freight; its streams ran clear and bright; its flowers were fair to scent and to sight, and its birds warbled with delight the praises of Him to Whom belong permanence and all-might. So I ate my fill of the fruits and slaked my thirst with the water of the streams till I could no more, and I returned thanks to the Most High and glorified Him; —— And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Fifty-seventh Night,

She said, It hath reached me, O auspicious King, that Sindbad the Seaman continued: — So when I escaped drowning and reached the island which afforded me fruit to eat and water to drink, I returned thanks to the Most High and glorified Him; after which I sat till nightfall, hearing no voice and seeing none inhabitant. Then I lay down, well-nigh dead for travail and trouble and terror, and slept without surcease till morning, when I arose and walked about under the trees till I came to the channel of a draw-well fed by a spring of running

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1 This tale is borrowed from Ibn al-Wardi, who adds that the greybeards awoke in the morning after eating the young Rukh with black hair which never turned white. The same legend is recounted by Al-Dimiri (ob. A.H. 808 = 1405-6) who was translated into Latin by Bochart (Hierozoicon, ii. p. 854), and quoted by Hole and Lane (iii. 103). An excellent study of Marco Polo's Rukh was made by my learned friend the late Prof. G. G. Bianconi of Bologna, "Dell'Uccello Ruc," Bologna, Gamberini, 1868. Prof. Bianconi predicted that other giant birds would be found in Madagascar on the East African Coast opposite; but he died before hearing of Hildebrand's discovery.

water, by which well sat an old man of venerable aspect, girt about with a waist-cloth[1] made of the fibre of palm-fronds.[2] Quoth I to myself, "Haply this Shaykh is of those who were wrecked in the ship and hath made his way to this island." So I drew near to him and saluted him, and he returned my salam by signs, but spoke not; and I said to him, "O nuncle mine, what causeth thee to sit here?" He shook his head and moaned and signed to me with his hand as who should say, "Take me on thy shoulders and carry me to the other side of the well-channel." And quoth I in my mind, "I will deal kindly with him and do what he desireth; it may be I shall win me a reward in Heaven for he may be a paralytic." So I took him on my back and, carrying him to the place whereat he pointed, said to him, "Dismount at thy leisure." But he would not get off my back and wound his legs about my neck. I looked at them and seeing that they were like a buffalo's hide for blackness and roughness,[3] was affrighted and would have cast him off; but he clung to me and gripped my neck with his legs, till I was well-nigh choked, the world grew black in my sight, and I fell senseless to the ground like one dead. But he still kept his seat, and raising his legs drummed with his heels and beat harder than palm-rods my back and shoulders, till he forced me to rise for excess of pain. Then he signed to me with his hand to carry him hither and thither among the trees which bore the best fruits; and if ever I refused to do his bidding or loitered or took my leisure he beat me with his feet more grievously than if I had been beaten with whips. He ceased not to signal with his hand wherever he

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1 Arab. "Izár," the earliest garb of Eastern man; and, as such preserved in the Meccan pilgrimage. The "waist-cloth" is either tucked in or kept in place by a girdle.

2 Arab. "Líf," a succedaneum for the unclean sponge, not unknown in the "Turkish Baths" of London.

3 The Persians have a Plinian monster called "Tasmeh-pá" = Strap-legs without bones. The "Old Man" is not an ourang-outang nor an Ifrít as in Sayf al-Mulúk, night dcclxxi., but a jocose exaggeration of a custom prevailing in parts of Asia and especially in the African interior where the Tsetse-fly prevents the breeding of burden-beasts. Ibn Batútah tells us that in Malabar everything was borne upon men's backs. In Central Africa the kinglet rides a slave, and on ceremonious occasions mounts his Prime Minister. I have often been reduced to this style of conveyance, and found man the worst imaginable riding: there is no hold, and the sharpness of the shoulder-ridge soon makes the legs ache intolerably. The classicists of course find the Shaykh of the Sea in the Tritons and Nereus, and Bochart (Hiero., ii. 858, 880) notices the homo aquaticus, Senex Judæus and Senex Marinus. Hole (p. 151) suggests the inevitable ouran-outan (man o' wood), one of our "humiliating copyists," and quotes "Destiny" in Scarron's comical romance (Part ii. chapt. 1), and "Jealousy" enfolding Rinaldo (O. F. lib. 42).

was minded to go; so I carried him about the island, like a captive slave, and he urined on and bewrayed my shoulders and back, dismounting not night nor day: and whenas he wished to sleep he wound his legs about my neck and leaned back and slept awhile; then arose and beat me, whereupon I sprang up in haste, unable to gainsay him because of the pain he inflicted on me. And, indeed, I blamed myself and sore repented me of having taken compassion on him, and continued in this condition, suffering fatigue not to be described, till I said to myself, "I wrought him a weal and he requited me with my ill. By Allah, never more will I do any man a service so long as I live." And again and again I besought the Most High that I might die, for stress of weariness and misery; and thus I abode a long while, till one day I came with him to a place wherein was abundance of gourds, many of them dry. So I took a great dry gourd, and cutting open the head, scooped out the inside and cleaned it: after which I gathered grapes from a vine which grew hard by, and squeezed them into the gourd till it was full of the juice. Then I stopped up the mouth and set it in the sun, where I left it for some days until it became strong wine, and every day I used to drink of it to comfort and sustain me under my fatigue with that froward and obstinate fiend, and as often as I drank myself drunk I forgot my troubles and took new heart. One day he saw me drinking, and signed to me with his hand, as who should say, "What is that?" Quoth I, "It is an excellent cordial, which cheereth the heart and reviveth the spirits." Then, being heated with wine, I ran and danced with him among the trees, clapping my hands and singing and making merry; and I staggered under him by design. When he saw this, he signed to me to give him the gourd that he might drink, and I feared him and gave it him. So he took it and draining it to the dregs, cast it on the ground, whereupon he grew frolicsome and began to clap hands and jig to and fro on my shoulders, and he made water upon me so copiously that all my dress was drenched. But presently the fumes of the wine rising to his head, he became helplessly drunk and his side-muscles and limbs relaxed, and he swayed to and fro on my back. When I saw that he had lost his senses for drunkenness, I put my hand to his legs and loosing them from my neck, stooped down well-nigh to the ground and threw him at full length.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Fifty-eighth Night,

She said, It hath reached me, O auspicious King, that Sindbad the Seaman continued:—So I threw the devil off my shoulders, hardly crediting my deliverance from him and fearing lest he should shake off his drunkenness and do me a mischief. Then I took up a great stone from among the trees and coming up to him smote him therewith on the head with all my might, and crushed in his skull as he lay dead drunk. Thereupon his flesh and fat and blood being in a pulp, he died and went to his deserts, The Fire, no mercy of Allah be upon him! I then returned, with a heart at ease, to my former station on the sea-shore and abode in that island many days, eating of its fruits and drinking of its waters and keeping a look-out for passing ships, till one day, as I sat on the beach recalling all that had befallen me, and saying, "I wonder if Allah will save me alive and restore me to my home and family and friends!" behold, a ship was making for the island through the dashing sea and clashing waves. Presently it cast anchor and the passengers landed; so I made for them, and when they saw me all hastened up to me and gathering round me, questioned me of my case and how I came thither. I told them all that had betided me, whereat they marvelled with exceeding marvel and said, "He who rode on thy shoulder is called the 'Shaykh al-Bahr' or Old Man of the Sea,[1] and none ever felt his legs on neck and came off alive but thou; and those who die under him he eateth; so praised be Allah for thy safety!" Then they set somewhat of food before me, whereof I ate my fill, and they gave me somewhat of clothes, wherewith I clad myself anew and covered my nakedness; after which they took me up into the ship, and we sailed days and nights till fate brought us to a place called the City of Apes, builded with lofty houses, all of which gave upon the sea, and it had a single gate studded and strengthened with iron nails. Now every night as soon as it is dusk the dwellers in this city used to come forth of the gates, and putting out to sea in boats and

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1 More literally "The Chief of the Sea (-Coast)," Shaykh being here a chief rather than an elder (eoldermann, alderman). So the "Old Man of the Mountain," famous in the crusading days, was the Chief who lived on the Nusayriyah or Ansári range, a northern prolongation of the Libanus. Our "old man" of the text may have been suggested by the Koranic commentators on chapt. vi. When an Infidel rises from the grave, a hideous figure meets him and says, Why wonderest thou at my loathsomeness? I am thine Evil Deeds: thou didst ride upon me in the world and now I will ride upon thee (suiting the action to the words).

No. 31.

The 5th Voyage of Sindbad the Seaman.

"So I threw the devil off my shoulders . . . and fearing lest he should shake off his drunkenness and do me a mischief . . . I took up a great stone from among the trees and coming up to him smote him therewith on the head with all my might, and crushed in his skull as he lay dead drunk."







ships, pass the night upon the waters in their fear lest the apes should come down on them from the mountains. Hearing this, I was sore troubled, remembering what I had before suffered from the ape-kind. Presently I landed to solace myself in the city, but meanwhile the ship set sail without me, and I repented of having gone ashore, and calling to mind my companions and what had befallen me with the apes, first and after, sat down and fell a-weeping and lamenting. Presently one of the townsfolk accosted me and said to me, "O my lord, meseemeth thou art a stranger to these parts?" "Yes," answered I, "I am indeed a stranger and a poor one, who came hither in a ship which cast anchor here, and I landed to visit the town; but when I would have gone on board again, I found they had sailed without me." Quoth he, "Come and embark with us, for if thou lie the night in the city the apes will destroy thee." "Hearkening and obedience," replied I, and rising, straightway embarked with him in one of the boats, whereupon they pushed off from shore, and anchoring a mile or so from the land there passed the night. At daybreak they rowed back to the city, and landing, went each about his business. Thus they did every night, for if any tarried in the town by night the apes came down on him and slew him. As soon as it was day, the apes left the place and ate of the fruits of the gardens, then went back to the mountains and slept there till nightfall, when they again came down upon the city.[1] Now this place was in the farthest parts of the country of the blacks, and one of the strangest things that befell me during my sojourn in the city was on this wise. One of the company with whom I passed the night in the boat asked me, "O my lord, thou art apparently a stranger in these parts; hast thou any craft whereat thou canst work?" and I answered, "By Allah, O my brother, I have no trade nor know I any handicraft, for I was a merchant and a man of money and substance and had a ship of my own, laden with great store of goods and merchandise; but it foundered at sea and all were drowned excepting me, who saved myself on a piece of plank which Allah vouchsafed to me of His favour." Upon this he brought me a cotton bag, and giving it to me said, "Take this bag and fill it with pebbles from the beach and go forth with a company of the townsfolk to whom I will give a charge respecting thee. Do as they do and belike thou shalt gain what may further thy return voyage to thy native land." Then he carried

1 In parts of West Africa, and especially in Gorilla-land, there are many stories of women and children being carried off by apes, and all believe that the former bear issue to them.

me to the beach, where I filled my bag with pebbles large and small, and presently we saw a company of folk issue from the town, each bearing a bag like mine, filled with pebbles. To these he committed me, commending me to their care, and saying, "This man is a stranger, so take him with you and teach him how to gather, that he may get his daily bread, and you will earn your reward and recompense in Heaven." "On our head and eyes be it!" answered they, and bidding me welcome fared on with me till we came to a spacious Wady full of lofty trees with trunks so smooth that none might climb them. Now sleeping under these trees were many apes, which when they saw us rose and fled from us and swarmed up among the branches; whereupon my companions began to pelt them with what they had in their bags, and the apes fell to plucking of the fruit of the trees and casting them at the folk. I looked at the fruits they cast at us and found them to be Indian[1] or cocoa-nuts; so I chose out a great tree, full of apes, and going up to it, began to pelt them with stones, and they in return pelted me with nuts, which I collected, as did the rest; so that even before I had made an end of my bagful of pebbles, I had gotten great plenty of nuts; and as soon as my companions had in like manner gotten as many nuts as they could carry, we returned to the city, where we arrived at the fag-end of day. Then I went in to the kindly man who had brought me in company with the nut-gatherers and gave him all I had gotten, thanking him for his kindness; but he would not accept them, saying, "Sell them and make profit by the price"; and presently he added (giving me the key of a closet in his house), "Store thy nuts in this safe place and go thou forth every morning and gather them as thou hast done to-day, and choose out the worst for sale and supplying thyself; but lay up the rest here, so haply thou mayst collect enough to serve thee for thy return home." "Allah requite thee!" answered I, and did as he advised me, going out daily with the cocoa-nut gatherers, who commended me to one another and showed me the best-stocked trees.[2] Thus did I for some time, till I had laid up great store of excellent nuts, besides a large sum of money, the price of those I had sold. I became thus at my ease and bought all I saw and had a mind to, and passed my time pleasantly, greatly

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1 Arab. "Jauz al-Hindi": our word cocoa is from the Port. "Coco," meaning a "bug" (bugbear) in allusion to its caricature of the human face, hair, eyes, and mouth. I may here note that a cocoa-tree is easily climbed with a bit of rope or a handkerchief.

2 Tomb-pictures in Egypt show tame monkeys gathering fruits and Grossier (Description of China, quoted by Hole and Lane) mentions a similar mode of harvesting tea by irritating the monkeys of the Middle Kingdom.

enjoying my stay in the city, till, as I stood on the beach one day, a great ship steering through the heart of the sea presently cast anchor by the shore and landed a company of merchants, who proceeded to sell and buy and barter their goods for cocoa-nuts and other commodities. Then I went to my friend and told him of the coming of the ship, and how I had a mind to return to my own country; and he said, "'Tis for thee to decide." So I thanked him for his bounties and took leave of him; then, going to the captain of the ship, I agreed with him for my passage, and embarked my cocoa-nuts and what else I possessed. We weighed anchor——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Fifty-ninth Night,

She said, It hath reached me, O auspicious King, that Sindbad the Seaman continued:—So I left the City of the Apes and embarked my cocoa-nuts and what else I possessed. We weighed anchor the same day and sailed from island to island and sea to sea; and whenever we stopped, I sold and traded with my cocoa-nuts, and the Lord requited me more than I erst had and lost. Amongst other places, we came to an island abounding in cloves[1] and cinnamon and pepper; and the country people told me that by the side of each pepper-bunch groweth a great leaf which shadeth it from the sun and casteth the water off it in the wet season; but, when the rain ceaseth the leaf turneth over and droopeth down by the side of the bunch.[2] Here I took in great store of pepper and cloves and cinnamon in exchange for cocoa-nuts, and we passed thence to the Island of Al-Usirát,[3] whence cometh the Comorin aloes-wood and thence to another island, five days' journey in length, where grows the Chinese lign-aloe, which is better than the Comorin; but the people of this island[4] are fouler of condition and religion than those of the other,

1 Bresl. Edit. Cloves and cinnamon in those days grew in widely distant places.

2 In pepper plantations it is usual to set bananas *(Musa Paradisiaca)* for shading the young shrubs which bear bunches like ivy-fruit, not pods.

3 The Bresl. Edit. has "Al-Ma'arat." Langlès calls it the Island of Al-Kamárí. See Lane, iii. 86.

4 Insula, pro peninsula. "Comorin" is a corrupt. of "Kanyá" (= Virgo, the goddess Durgá) and "Kumári" (a maid, a princess); from a temple of Shiva's wife: hence Ptolemy's *Κῶρυ ἄκρον* and near it to the N. East *Κομαρία ἄκρον καὶ πολις*, "Promontorium Cori quod Comorini caput insulæ vocant," says Maffæus (Hist. Indic., i. p. 16). In the text "Al 'úd" refers to the eagle-wood (Aloexylon Agallochum) so called because spotted like the bird's plume. That of Champa (Cochin-China, mentioned by Camoens, The Lus., x. 129) is still famous.

for that they love fornication and wine-bibbing, and know not prayer nor call to prayer. Thence we came to the pearl-fisheries, and I gave the divers some of my cocoa-nuts and said to them, "Dive for my luck and lot!" They did so, and brought up from the deep bight[1] great store of large and priceless pearls; and they said to me, "By Allah, O my master, thy luck is a lucky!" Then we sailed on, with the blessing of Allah (whose name be exalted!), and ceased not sailing till we arrived safely at Bassorah. There I abode a little and then went on to Baghdad, where I entered my quarter and found my house and forgathered with my family and saluted my friends who gave me joy of my safe return, and I laid up all my goods and valuables in my storehouses. Then I distributed alms and largesse, and clothed the widow and the orphan and made presents to my relations and comrades; for the Lord had requited me fourfold that I had lost. After which I returned to my old merry way of life and forgot all I had suffered in the great profit and gain I had made. Such, then, is the history of my fifth voyage and its wonderments, and now to supper; and to-morrow, come again and I will tell you what befell me in my sixth voyage; for it was still more wonderful than this. (Saith he who telleth the tale) Then he called for food; and the servants spread the table, and when they had eaten the evening-meal, he bade give Sindbad the porter an hundred golden dinars, and the Landsman returned home and lay him down to sleep, much marvelling at all he had heard. Next morning, as soon as it was light, he prayed the dawn-prayer; and, after blessing Mohammed the Cream of all creatures, betook himself to the house of Sindbad the Seaman and wished him a good day. The merchant bade him sit and talked with him, till the rest of the company arrived. Then the servants spread the table, and when they had well eaten and drunken and were mirthful and merry, Sindbad the Seaman began in these words the narrative of

THE SIXTH VOYAGE OF SINDBAD THE SEAMAN.[2]

Know, O my brothers and friends and companions all, that I abode some time, after my return from my fifth voyage, in great

1 Arab. "Birkat" = tank, pool, reach, bight. Hence Birkat Far'aun in the Suez Gulf (Pilgrimage, i. 297).

2 In the Calc. Edit. (1814—18) the Voyages of Sindbad form a kind of appendix following the Two Hundredth Night, but not as a part of the scheme. The Sixth Voyage has some points of difference from the Mac. Edit., and Mr. Payne has translated it bodily in his "Tales from the Arabic," vol. iii., pp. 205—219.

solace and satisfaction and mirth and merriment, joyance and enjoyment; and I forgot what I had suffered, seeing the great gain and profit I had made till, one day, as I sat making merry and enjoying myself with my friends, there came in to me a company of merchants whose case told tales of travel, and talked with me of voyage and adventure and greatness of pelf and lucre. Hereupon I remembered the days of my return from abroad, and my joy at once more seeing my native land and forgathering with my family and friends; and my soul yearned for travel and traffic. So compelled by Fate and Fortune I resolved to undertake another voyage; and, buying me fine and costly merchandise meet for foreign trade, made it up into bales, with which I journeyed from Baghdad to Bassorah. Here I found a great ship ready for sea and full of merchants and notables, who had with them goods of price; so I embarked my bales therein. And we left Bassorah in safety and good spirits under the safeguard of the King, the Preserver.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Sixtieth Night,

She said, It hath reached me, O auspicious King, that Sindbad the Seaman continued:—And after embarking my bales and leaving Bassorah in safety and good spirits, we continued our voyage from place to place and from city to city, buying and selling and profiting and diverting ourselves with the sight of countries where strange folk dwell. And Fortune and the voyage smiled upon us, till one day, as we went along, behold, the captain suddenly cried with a great cry and cast his turband on the deck. Then he buffeted his face like a woman, and plucked out his beard and fell down in the waist of the ship well nigh fainting for stress of grief and rage, and crying, "Oh and alas for the ruin of my house and the orphanship of my poor children!" So all the merchants and sailors came round about him and asked him, "O master, what is the matter?" for the light had become night before their sight. And he answered, saying, "Know, O folk, that we have wandered from our course and left the sea whose ways we wot, and come into a sea whose ways I know not; and unless Allah vouchsafe us a means of escape, we are all dead men; wherefore pray ye to the Most High, that He deliver us from this strait. Haply amongst you is one righteous whose prayers the Lord will accept." Then he arose and clomb the mast to see an there were

any escape from that strait; and he would have loosed the sails; but the wind redoubled upon the ship and whirled her round thrice and drave her backwards; whereupon her rudder brake and she fell off towards a high mountain. With this the captain came down from the mast, saying, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great; nor can man prevent that which is fore-ordained of fate! By Allah, we are fallen on a place of sure destruction, and there is no way of escape for us, nor can any of us be saved!" Then we all fell a-weeping over ourselves and bidding one another farewell for that our days were come to an end, and we had lost all hopes of life. Presently the ship struck the mountain and broke up, and all and everything on board of her were plunged into the sea. Some of the merchants were drowned and others made shift to reach the shore and save themselves upon the mountain; I amongst the number, and when we got ashore, we found a great island, or rather peninsula,[1] whose base was strewn with wreckage of crafts and goods and gear cast up by the sea from broken ships whose passengers had been drowned; and the quantity confounded compt and calculation. So I climbed the cliffs into the inward of the isle and walked on inland, till I came to a stream of sweet water, that welled up at the nearest foot of the mountains and disappeared in the earth under the range of hills on the opposite side. But all the other passengers went over the mountains to the inner tracts; and, dispersing hither and thither, were confounded at what they saw and became like madmen at the sight of the wealth and treasures wherewith the shores were strewn. As for me I looked into the bed of the stream aforesaid and saw therein great plenty of rubies, and great royal pearls[2] and all kinds of jewels and precious stones which were as gravel in the bed of the rivulets that ran through the fields, and the sands sparkled and glittered with gems and precious ores. Moreover, we found in the island abundance of the finest lign-aloes, both Chinese and Comorin; and there also is a spring

1 Probably Cape Comorin, to judge from the river, but the text names Sarandib (Ceylon Island) famous for gems. This was noticed by Marco Polo, iii. cap. 19; and ancient authors relate the same of "Taprobane."

2 I need hardly trouble the reader with a note on pearl-fisheries: the descriptions of travellers are continuous from the days of Pliny (ix 35), Solinus (cap. 56), and Marco Polo (iii. 23). Maximilian of Transylvania, in his narrative of Magellan's voyage (Novus Orbis, p. 532) says that the Celebes produce pearls big as turtle-dove's eggs; and the King of Porne (Borneo) had two unions as great as goose's eggs; Pigafetta (in Purchas) reduces this to hen's eggs, and Sir Thomas Herbert to dove's eggs

of crude ambergris[1] which floweth like wax or gum over the stream-banks, for the great heat of the sun, and runneth down to the sea-shore, where the monsters of the deep come up and swallowing it, return into the sea. But it burneth in their bellies; so they cast it up again and it congealeth on the surface of the water, whereby its colour and quantities are changed; and at last the waves cast it ashore, and the travellers and merchants who know it, collect and sell it. But as to the raw ambergris which is not swallowed, it floweth over the channel and congealeth on the banks, and when the sun shineth on it it melteth and scenteth the whole valley with a musk-like fragrance; then, when the sun ceaseth from it, it congealeth again. But none can get to this place where is the crude ambergris, because of the mountains which enclose the island on all sides and which foot of man cannot ascend.[2] We continued thus to explore the island, marvelling at the wonderful works of Allah and the riches we found there, but sore troubled for our own case and dismayed at our prospects. Now we had picked up on the beach some small matter of victual from the wreck and husbanded it carefully, eating but once every day or two, in our fear lest it should fail us and we die miserably of famine and affright.[3] Moreover, we were weak for colic brought on by sea-sickness and low diet, and my companions deceased, one after other, till there was but a small company of us left. Each that died we washed and shrouded in some of the clothes and linen cast ashore by the tides; and after a little, the rest of my fellows

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1 Arab. "Anbar," pronounced "Ambar"; wherein I would derive "Ambrosia." Ambergris was long supposed to be a fossil, a vegetable which grew upon the sea-bottom or rose in springs; or a "substance produced in the water like naphtha or bitumen" (!); now it is known to be the egesta of a whale. It is found upon the Zanzibar Coast in lumps weighing several pounds and is sold at a high price, being held a potent aphrodisiac. A small hollow is drilled in the bottom of the cup, and the coffee is poured upon the bit of ambergris it contains; when the oleaginous matter shows in dots amidst the "Kaymagh" (coffee-cream), the bubbly froth which floats upon the surface, and which an expert "coffee servant" distributes equally among the guests. Argensola mentions in Ceylon, "springs of liquid bitumen thicker than our oil and some of pure balsam."

2 The tale-teller forgets that Sindbad and his companions have just ascended it; but this *inconséquence* is a characteristic of the Eastern Saga. I may note that the description of ambergris in the text tells us admirably well what it is not.

3 The Calcutta Edit. says, "So we abode there, daily expecting death, and whoso of us had with him a day's provaunt ate it in five days, and after this he died; and whoso had with him a month's provaunt ate it in five months and died also. As for me, I had with me great plenty of provaunt; so I buried it in a certain place and brought it out little by little and fed on it, and we ceased not to be thus, one burying other, till all died save myself."

perished, one by one, till I buried the last of the party and abode alone on the island, with but a little provision left, I who was wont to have so much. And I wept over myself, saying, "Would Heaven I had died before my companions and they had washed me and buried me! It had been better than I should perish and none wash me, and shroud me and bury me. But there is no Majesty and there is no Might save in Allah, the Glorious, the Great!"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Sixty-first Night,

She said, It hath reached me, O auspicious King, that Sindbad the Seaman continued in these words:—Now after I had buried the last of my party and abode alone on the island, I arose and dug me a deep grave on the sea-shore, saying to myself, "Whenas I grow weak and know that death cometh to me, I will cast myself into the grave and die there, so the wind may drift the sand over me and cover me and I be buried therein.[1]" Then I fell to reproaching myself for my little wit in leaving my native land and betaking me again to travel, after all I had suffered during my first five voyages, and when I had not made a single one without suffering more horrible perils, and more terrible hardships than in its forerunner and having no hope of escape from my present stress; and I repented me of my folly and bemoaned myself, especially as I had no need of money, seeing that I had enough and more than enough and could not spend what I had, no, nor a half of it, in all my life. However, after a while Allah sent me a thought and I said to myself, "By God, needs must this stream have an end as well as a beginning; ergo an issue somewhere, and belike its course may lead to some inhabited place; so my best plan is to make me a little boat[2] big enough to sit in, and carry it, and launching it on the river, embark therein and drop down the stream. If I escape, I escape, by God's leave; and if I perish, better die in the river than here." Then, sighing for myself, I set to work collecting a number of pieces of Chinese and Comorin aloes-wood, and I bound them together with ropes from the wreckage; then I chose out from the broken-up ships straight planks of even size

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1 This custom is alluded to by Lane (Mod. Egypt, ch. xv.): it is the rule of pilgrims to Meccah, when too ill to walk or ride (Pilgrimage, i. 180). Hence all men carry their shrouds: mine, after being dipped in the Holy Water of Zemzem, was stolen from me by the rascally Somal of Berberah.

2 Arab. "Fulk"; some Edits. read "Kalak" and "Ramaz" (=a raft).

and fixed them firmly upon the aloes-wood, making me a boat-raft a little narrower than the channel of the stream; and I tied it tightly and firmly as though it were nailed. Then I loaded it with the goods, precious ores and jewels: and the union pearls which were like gravel and the best of the ambergris crude and pure, together with what I had collected on the island and what was left me of victual and wild herbs. Lastly, I lashed a piece of wood on either side to serve me as oars; and launched it, and embarking, did according to the saying of the poet:—

Fly, fly with life whenas evils threat; * Leave the house to tell of its builder's fate!
Land after land shalt thou seek and find * But no other life on thy wish shall wait:
Fret not thy soul in thy thoughts o' night; * All woes shall end or sooner or late.
Whoso is born in one land to die * There and only there shall gang his gait:
Nor trust great things to another wight, * Soul hath only soul for confederate.[1]

My boat-raft drifted with the stream, I pondering the issue of my affair; and the drifting ceased not till I came to the place where it disappeared beneath the mountain. I rowed my conveyance into the place which was intensely dark; and the current carried the raft with it down the underground channel.[2] The thin stream bore me on through a narrow tunnel where the raft touched either side and my head rubbed against the roof, return therefrom being impossible. Then I blamed myself for having thus risked my life, and said, "If this passage grow any straiter, the raft will hardly pass, and I cannot turn back; so I shall inevitably perish miserably in this place." And I threw myself down upon my face on the raft, by reason of the narrowness of the channel, whilst the stream ceased not to carry me along, knowing not night from day, for the excess of the gloom which encompassed me about and my terror and concern for myself lest I should perish. And in such condition my course continued down the channel which now grew wider and then straiter till, sore aweary by reason of the darkness which

1 These lines have occurred in modified form in night xi.

2 These underground rivers (which Dr. Livingstone derided) are familiar to every geographer from Spenser's "Mole" to the Poika of Adelberg and the Timavo near Trieste. Hence "Peter Wilkins" borrowed his cavern which led him to Grandevolet. I have some experience of Sindbad's sorrows, having once attempted to descend the Poika on foot. The Classics had the Alpheus (Pliny, v. 31; and Seneca, Nat. Quæ. vi.), and the Tigris-Euphrates supposed to flow underground; and the Mediævals knew the Abana of Damascus and the Zenderúd of Isfahan.

could be felt, I fell asleep, as I lay prone on the raft, and I slept knowing not an the time were long or short. When I awoke at last, I found myself in the light of Heaven and opening my eyes I saw myself in the broad of the stream and the raft moored to an island in the midst of a number of Indians and Abyssinians. As soon as these blackamoors[1] saw that I was awake, they came up to me and bespoke me in their speech; but I understood not what they said, and thought that this was a dream and a vision which had betided me for stress of concern and chagrin. But I was delighted at my escape from the river.[2] When they saw I understood them not and made them no answer, one of them came forward and said to me in Arabic, "The Peace be upon thee, O my brother! Who art thou and whence faredst thou hither? How camest thou into this river and what manner of land lies behind yonder mountains, for never knew we any one to make his way thence to us?" Quoth I, "And upon thee be the Peace and the ruth of Allah and His blessing! Who are ye and what country is this?" "O my brother," answered he, "we are husbandmen and tillers of the soil, who came out to water our fields and plantations; and, finding thee asleep on this raft, laid hold of it and made it fast by us, against thou shouldst awake at thy leisure. So tell us how thou camest hither?" I answered, "For Allah's sake, O my lord, ere I speak, give me somewhat to eat, for I am starving, and after ask me what thou wilt." So he hastened to fetch me food and I ate my fill, till I was refreshed and my fear was calmed by a good belly-full and my life returned to me. Then I rendered thanks to the Most High for mercies great and small, glad to be out of the river and rejoicing to be amongst them, and I told them all my adventures from first to last, especially my troubles in the narrow channel.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Sixty-second Night,

She said, It hath reached me, O auspicious King, that Sindbad the

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1 Abyssinians can hardly be called "blackamoors," but the arrogance of the white skin shows itself in Easterns (*e.g.* Turks and Brahmins) as much as, if not more than, amongst Europeans. Southern India at the time it was explored by Vasco da Gama was crowded with Abyssinian slaves imported by the Arabs.

2 In the Calc. Edit. Sindbad recites:—

Let Destiny with loosened rein its course appointed fare And lie thou down to sleep at night, with heart devoid of care;
For 'twixt the closing of an eye and th' opening thereof, God hath it in His power to change a case from foul to fair.

—*Payne.*

Seaman continued :—When I landed and found myself amongst the Indians and Abyssinians and had taken some rest, they consulted among themselves and said to one another, "There is no help for it but we carry him with us and present him to our King, that he may acquaint him with his adventures." So they took me, together with the raft-boat and its lading of moneys and merchandise; jewels, minerals and golden gear, and brought me to their King, who was King of Sarandib,[1] telling him what had happened; whereupon he saluted me and bade me welcome. Then he questioned me of my condition and adventures through the man who had spoken Arabic, and I repeated to him my story from beginning to end, whereat he marvelled exceedingly and gave me joy of my deliverance; after which I arose and fetched from the raft great store of precious ores and jewels and ambergris and lign-aloes and presented them to the King, who accepted them and entreated me with the utmost honour, appointing me a lodging in his own palace.[2] So I consorted with the chief of the islanders, and they paid me the utmost respect. And I quitted not the royal palace. Now the Island Sarandib lieth under the equinoctial line, its night and day both numbering twelve hours. It measureth fourscore parasangs long by a breadth of thirty, and its width is bounded by a lofty mountain[3] and a deep valley. The mountain is conspicuous from a distance of three days, and it containeth many kinds of rubies and other minerals, and spice-trees of all sorts. The surface is covered with emery where-with gems are cut and fashioned; diamonds are in its rivers, and pearls are in its river-valleys.[4] I ascended that mountain and solaced myself with a view of its marvels which are inde-scribable and afterwards I returned to the King.[5] Thereupon,

1 "Sarandib" and "Ceylon" (the Taprobane of Ptolemy and Diodorus Siculus) derive from the Pali "Sihalam" (not the Sansk. "Sinhala") shortened to Silam and Ilam in old Tamul. Van der Tunk would find it in the Malay "Pulo Selam" = Isle of Gems (the Ratna-dwípa or Jewel-Isle of the Hindus and the Jazirat al-Yakút or Ruby-Island of the Arabs); and the learned Col. Yule (Marco Polo, ii. 296) remarks that we have adopted many Malayan names, *e.g.* Pegu, China, and Japan. Sarandib is clearly "Selan-dwípa," which Mandeville reduced to "Silha."

2 Here the Calc. Edit. is somewhat fuller of detail. The King asks Sindbad his name, marvels to see his treasures, deprecates all desire to seize them, lodges him in a goodly lodging, and appoints for him a daily allowance and pages.

3 This is the well-known Adam's Peak, the Jabal al-Ramun of the Arabs where Adam fell when cast out of Eden in the lowest or lunar sphere. Eve fell at Jeddah (a modern myth), and the unhappy pair met at Mount Arafat (*i.e.* recognition) near Meccah. Thus their fall was a fall indeed. (Pilgrimage, iii. 259).

4 Andiyah, plur. of Wady.

5 He is the Alcinous of our Arabian Odyssy.

all the travellers and merchants who came to the place questioned me of the affairs of my native land and of the Caliph Harun al-Rashid and his rule, and I told them of him and of that wherefor he was renowned, and they praised him because of this; whilst I in turn questioned them of the manners and customs of their own countries and got the knowledge I desired. One day, the King himself asked me of the fashions and form of government of my country, and I acquainted him with the circumstance of the Caliph's sway in the city of Baghdad and the justice of his rule. The King marvelled at my account of his appointments and said, "By Allah, the Caliph's ordinances are indeed wise and his fashions of praiseworthy guise and thou hast made me love him by what thou tellest me; wherefore I have a mind to make him a present and send it by thee." Quoth I, "Hearkening and obedience, O my lord; I will bear thy gift to him and inform him that thou art his sincere lover and true friend." Then I abode with the King in great honour and regard and consideration for a long while till, one day, as I sat in his palace, I heard news of a company of merchants that were fitting out a ship for Bassorah, and said to myself, "I cannot do better than voyage with these men." So I rose without stay or delay and kissed the King's hand and acquainted him with my longing to set out with the merchants, for that I pined after my people and mine own land. Quoth he, "Thou art thine own master; yet if it be thy will to abide with us, on our head and eyes be it, for thou gladdenest us with thy company." "By Allah, O my lord," answered I, "thou hast indeed overwhelmed me with thy favours and well-doings; but I weary for a sight of my friends and family and native country." When he heard this, he summoned the merchants in question and commended me to their care, paying my freight and passage-money. Then he bestowed on me great riches from his treasuries and charged me with a magnificent present for the Caliph Harun al-Rashid. Moreover, he gave me a sealed letter, saying, "Carry this with thine own hand to the Commander of the Faithful and give him many salutations from us!" "Hearing and obedience," I replied. The missive was written on the skin of the Kháwi[1] (which is finer than lamb-parchment and of yellow colour), with ink of ultramarine, and the contents were as follows. "Peace be with thee from the King of Al-Hind, before whom are a thousand elephants,

1 This word is not in the dictionaries; Hole (p. 192) and Lane understand it to mean the hog-deer; but why, one cannot imagine. The animal is neither "beautiful" nor "uncommon," and most Bombay sportsmen of my day have shot dozens in the Sind Shikárgáhs.

and upon whose palace-crenelles are a thousand jewels. But after (laud to the Lord and praises to His Prophet!): we send thee a trifling gift which be thou pleased to accept. Thou art to us a brother and a sincere friend; and great is the love we bear for thee in heart; favour us therefore with a reply. The gift besitteth not thy dignity: but we beg of thee, O our brother, graciously to accept it and peace be with thee." And the present was a cup of ruby a span high and a finger's length broad,[1] the inside of which was adorned with precious pearls; and a bed covered with the skin of the serpent which swalloweth the elephant, which skin hath spots each like a dinar and whoso sitteth upon it never sickeneth[2]; and an hundred thousand miskals of Indian lign-aloes and thirty grains of camphor, each the bigness of a pistachio-nut, and a slave-girl with her paraphernalia, a charming creature like a shining moon. Then I took leave of him and of all my intimates and acquaintances in the island and embarked with the merchants aforesaid. We sailed with a fair wind, committing ourselves to the care of Allah (be He extolled and exalted!) and by His permission arrived at Bassorah, where I passed a few days and nights equipping myself and packing up my bales. Then I went on to Baghdad-city, the House of Peace, where I sought an audience of the Caliph and laid the King's presents before him. He asked me whence they came and I said to him, "By Allah, O Commander of the Faithful, I know not the name of the city nor the way thither!" He then asked me, "O Sindbad, is this true which the King writeth?" and I answered, after kissing ground, "O my lord, I saw in his kingdom much more than he hath written in his letter. For state processions a throne is set for him upon a huge elephant, eleven cubits high, and upon this he sitteth, having his great lords and officers and guests standing in two ranks, on his right hand and on his left. At his head is a man hending in hand a golden javelin and behind him another with a great mace of gold whose head is an emerald[3] a span long and as thick as a man's thumb. And when he mounteth horse there mount with him a thousand horsemen clad

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1 M. Polo speaks of a ruby in Seilan (Ceylon) a palm long and three fingers thick: William of Tyre mentions a ruby weighing twelve Egyptian drams (Gibbon, ii. 123), and Mandeville makes the King of Mammera wear about his neck a "rubye orient" one foot long by five fingers large.

2 The fable is from al-Kazwini and Ibn al-Wardi, who place the serpent (an animal sacred to Æsculapius, Pliny, xxix. 4) "in the sea of Zanj" (*i.e.* Zanzibar). In the "garrow hills" of N. Eastern Bengal the skin of the snake Burrawar (?) is held to cure pain (Asiat. Res., vol. iii.). In the Calc. Edit. part of the present is "The Book of the Quintessence of Balms."

3 For "Emerald," Hole (p. 177) would read emery or adamantine spar.

in gold brocade and silk; and as the King proceedeth, a man precedeth him, crying, This is the King mighty of great estate and high of dominion! And he continueth to repeat his praises in words I remember not, saying at the end of his panegyric, This is the King owning the crown whose like nor Solomon nor the Mihraj[1] ever possessed. Then he is silent, and one behind him proclaimeth, saying, He shall die! Again I say he shall die! and the other addeth, Extolled be the perfection of the Living who dieth not[2]! Moreover, by reason of his justice and ordinance and intelligence, there is no Kazi in his city, and all his lieges distinguish between Truth and Falsehood." Quoth the Caliph, "How great is this King! His letter hath shown me this; and as for the mightiness of his dominion, thou hast told us what thou hast eye-witnessed. By Allah, he hath been endowed with wisdom as with wide rule." Then I related to the Commander of the Faithful all that had befallen me in my last voyage, at which he wondered exceedingly, and bade his historians record my story and store it up in his treasuries for the edification of all who might see it. Then he conferred on me exceeding great favours, and I repaired to my quarter and entered my home, where I warehoused all my goods and possessions. Presently my friends came to me, and I distributed presents among my family, and gave alms and largesse[3]; after which I yielded myself to joyance and enjoyment, mirth and merry-making, and forgot all that I had suffered. Such, then, O my brothers, is the history of what befell me in my sixth voyage, and to-morrow, Inshallah! I will tell you the story of my seventh and last voyage, which is still more wondrous and marvellous than that of the first six. (Saith he who telleth the tale) Then he bade lay the table, and the company supped with him; after which he gave the Porter an hundred dinars, as of wont, and they all went their ways, marvelling beyond measure at that which they had heard.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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1 Evidently Maháráj = Great Rajah, Rajah in Chief, a Hindu title common to the three potentates before alluded to, the Narsinga, Balhara, or Samiry.

2 This is probably classical. So the page said to Philip of Macedon every morning: "Remember, Philip, thou art mortal"; also the slave in the Roman Triumph:—

Respice post te: hominem te esse memento!

And the dying Severus: "Urnlet, soon shalt thou enclose what hardly a whole world could contain." But the custom may also have been Indian: the contrast of external pomp with the real vanity of human life suggests itself to all.

3 In the Calc. Edit. he pays the Zakát or poor rate, two and a half per cent.

Now when it was the Five Hundred and Sixty-third Night,

She said, It hath reached me, O auspicious King, that when Sindbad the Seaman had related the history of what befell him in his sixth voyage, and all the company had dispersed, Sindbad the Landsman went home and slept as of wont. Next day he rose and prayed the dawn-prayer and repaired to his namesake's house where, after the company was all assembled, the host began to relate

THE SEVENTH VOYAGE OF SINDBAD THE SEAMAN.

KNOW, O company, that after my return from my sixth voyage, which brought me abundant profit, I resumed my former life in all possible joyance and enjoyment and mirth and making merry day and night; and I tarried some time in this solace and satisfaction till my soul began once more to long to sail the seas and see foreign countries and company with merchants and hear new things. So having made up my mind, I packed up in bales a quantity of precious stuffs suited for sea-trade and repaired with them from Baghdad-city to Bassorah-town, where I found a ship ready for sea, and in her a company of considerable merchants. I shipped with them and becoming friends, we set forth on our venture, in health and safety; and sailed with a fair wind, till we came to a city called Madínat al-Sín; but after we had left it, as we fared on in all cheer and confidence, devising of traffic and travel, behold, there sprang up a violent head-wind and a tempest of rain fell on us and drenched us and our goods. So we covered the bales with our cloaks and garments and drugget and canvas, lest they be spoiled by the rain, and betook ourselves to prayer and supplication to Almighty Allah and humbled ourselves before Him for deliverance from the peril that was upon us. But the captain arose and tightening hls girdle tucked up his skirts and, after taking refuge with Allah from Satan the Stoned, clomb to the mast-head, whence he looked out right and left, and gazing at the passengers and crew fell to buffeting his face and plucking out his beard. So we cried to him, "O Rais, what is the matter?" and he replied, saying, "Seek ye deliverance of the Most High from the strait into which we have fallen and bemoan yourselves

and take leave of one another; for know that the wind hath gotten the mastery of us and hath driven us into the uttermost of the seas of the world." Then he came down from the mast-head and opening his sea-chest, pulled out a bag of blue cotton, from which he took a powder like ashes. This he set in a saucer wetted with a little water and, after waiting a short time, smelt and tasted it; and then he took out of the chest a booklet, wherein he read awhile, and said weeping, "Know, O ye passengers, that in this book is a marvellous matter, denoting that whoso cometh hither shall surely die without hope of escape; for that this ocean is called the Sea of the Clime of the King, wherein is the sepulchre of our lord Solomon, son of David (upon both be the Peace!) and therein are serpents of vast bulk and fear-some aspect: and what ship soever cometh to these climes there riseth to her a great fish[1] out of the sea and swalloweth her up with all and everything on board her." Hearing these words from the captain great was our wonder, but hardly had he made an end of speaking, when the ship was lifted out of the water and let fall again, and we applied to praying the death-prayer[2] and committing our souls to Allah. Presently we heard a terrible great cry like the loud-pealing thunder, whereat we were terror-struck and became as dead men, giving ourselves up for lost. Then behold, there came up to us a huge fish, as big as a tall mountain, at whose sight we became wild for affright and, weeping sore, made ready for death, marvelling at its vast size and gruesome semblance; when lo! a second fish made its appearance than which we had seen naught more monstrous. So we bemoaned ourselves of our lives and farewelled one another; but suddenly up came a third fish bigger than the two first; whereupon we lost the power of thought and reason and were stupefied for the excess of our fear and horror. Then the three fish began circling round about the ship and the third and biggest opened his mouth to swallow it, and we looked into its mouth and behold, it was wider than the gate of a city and its throat was like a long valley. So we besought the Almighty and called for succour upon His Apostle (upon whom be blessing and the Peace!) when suddenly a violent squall of wind arose and smote the ship, which rose out of the water and settled upon a great reef, the haunt of sea-monsters, where it broke up and fell asunder into planks and all and everything on board were

1 Arab. "Hût"; a term applied to Jonah's whale and to monsters of the deep, "Samak" being the common fishes.

2 Usually a two-bow prayer.

plunged into the sea. As for me, I tore off all my clothes but my gown and swam a little way, till I happened upon one of the ship's planks, whereto I clung and bestrode it like a horse, whilst the winds and the waters sported with me, and the waves carried me up and cast me down; and I was in most piteous plight for fear and distress and hunger and thirst. Then I reproached myself for what I had done and my soul was weary after a life of ease and comfort; and I said to myself, "O Sindbad, O Seaman, thou repentest not and yet thou art ever suffering hardships and travails; yet wilt thou not renounce sea-travel; or, an thou say, 'I renounce,' thou liest in thy renouncement. Endure then with patience that which thou sufferest, for verily thou deservest all that betideth thee!"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Sixty-fourth Night,

She said, It hath reached me, O auspicious King, that Sindbad the Seaman continued:—But when I had bestridden the plank, quoth I to myself, "Thou deservest all that betideth thee! All this is decreed to me of Allah (whose name be exalted!), to turn me from my greed of gain, whence ariseth all that I endure, for I have wealth galore." Then I returned to my senses and said, "In very sooth, this time I repent to the Most High with a sincere repentance of my lust for gain and venture; and never will I again name travel with tongue nor in thought." And I ceased not to humble myself before Almighty Allah and weep and bewail myself, recalling my former estate of solace and satisfaction and mirth and merriment and joyance; and thus I abode two days, at the end of which time I came to a great island abounding in trees and streams. There I landed and ate of the fruits of the island and drank of its waters, till I was refreshed and my life returned to me and my strength and spirits were restored, and I recited:—

Oft when thy case shows knotty and tangled skein, * Fate downs from Heaven and straightens every ply:
In patience keep thy soul till clear thy lot * For He who ties the knot can eke untie.

Then I walked about, till I found on the further side a great river of sweet water, running with a strong current; whereupon I called to mind the boat-raft I had made aforetime and said to myself, "Needs must I make another; haply I may free me from

this strait. If I escape, I have my desire and I vow to Allah Almighty to forswear travel; and if I perish I shall be at peace and shall rest from toil and moil." So I rose up and gathered together great store of pieces of wood from the trees (which were all of the finest sanders-wood, whose like is not albe I knew it not), and made shift to twist creepers and tree-twigs into a kind of rope, with which I bound the billets together and so contrived a raft. Then saying, "An I be saved, 'tis of God's grace," I embarked thereon and committed myself to the current, and it bore me on for the first day and the second and the third after leaving the island; whilst I lay in the raft, eating not, and drinking, when I was athirst, of the water of the river, till I was weak and giddy as a chicken, for stress of fatigue and famine and fear. At the end of this time I came to a high mountain, whereunder ran the river; which when I saw, I feared for my life by reason of the straitness I had suffered in my former journey, and I would fain have stayed the raft and landed on the mountain-side; but the current overpowered me and drew it into the subterranean passage like an archway; whereupon I gave myself up for lost and said, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" However, after a little, the raft glided into open air and I saw before me a wide valley, whereinto the river fell with a noise like the rolling of thunder and a swiftness as the rushing of the wind. I held on to the raft, for fear of falling off it, whilst the waves tossed me right and left; and the craft continued to descend with the current nor could I avail to stop it nor turn it shorewards, till it stopped with me at a great and goodly city, grandly edified and containing much people. And when the townsfolk saw me on the raft, dropping down with the current, they threw me out ropes which I had not strength enough to hold; then they tossed a net over the craft and drew it ashore with me, whereupon I fell to the ground amidst them, as I were a dead man, for stress of fear and hunger and lack of sleep. After a while, there came up to me out of the crowd an old man of reverend aspect, well stricken in years, who welcomed me and threw over me abundance of handsome clothes, wherewith I covered my nakedness. Then he carried me to the Hammam-bath and brought me cordial sherbets and delicious perfumes; moreover, when I came out, he bore me to his house, where his people made much of me and seating me in a pleasant place, set rich food before me, whereof I ate my fill and returned thanks to God the Most High for my deliverance. Thereupon his pages fetched me hot water,

and I washed my hands, and his handmaids brought me silken napkins, with which I dried them and wiped my mouth. Also the Shaykh set apart for me an apartment in a part of his house and charged his pages and slave-girls to wait upon me and do my will and supply my wants. They were assiduous in my service, and I abode with him in the guest-chamber three days, taking my ease of good eating and good drinking and good scents till life returned to me, and my terrors subsided and my heart was calmed and my mind was eased. On the fourth day the Shaykh, my host, came in to me and said, "Thou cheerest us with thy company, O my son, and praised be Allah for thy safety! Say: wilt thou now come down with me to the beach and the bazar, and sell thy goods and take their price? Belike thou mayst buy thee wherewithal to traffic. I have ordered my servants to remove thy stock-in-trade from the sea, and they have piled it on the shore." I was silent awhile and said to myself, "What mean these words, and what goods have I?" Then said he, "O my son, be not troubled nor careful, but come with me to the market, and if any offer for thy goods what price contenteth thee, take it; but, an thou be not satisfied, I will lay them up for thee in my warehouse against a fitting occasion for sale." So I bethought me of my case and said to myself, "Do his bidding and see what are these goods!" and I said to him, "O my nuncle the Shaykh, I hear and I obey; I may not gainsay thee in aught, for Allah's blessing is on all thou dost." Accordingly, he guided me to the market-street, where I found that he had taken in pieces the raft which carried me and which was of sandal-wood, and I heard the broker crying it for sale.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Sixty-fifth Night,

She said, It hath reached me, O auspicious King, that Sindbad the Seaman thus resumed his tale:—I found that the Shaykh had taken to pieces my raft which lay on the beach and the broker was crying the sandal-wood for sale. Then the merchants came and opened the gate of bidding for the wood and bid against one another till its price reached a thousand dinars, when they left bidding and my host said to me, "Hear, O my son, this is the current price of thy goods in hard times like these: wilt thou sell them for this or shall I lay them up for thee in my storehouses, till such time as prices rise?" "O my lord,"

answered I, "the business is in thy hands: do as thou wilt." Then asked he, "Wilt thou sell the wood to me, O my son, for an hundred gold pieces over and above what the merchants have bidden for it?" and I answered, "Yes: I have sold it to thee for moneys received.[1]" So he bade his servants transport the wood to his storehouses and carrying me back to his house, seated me and counted out to me the purchase money; after which he laid it in bags and setting them in a privy place, locked them up with an iron padlock and gave me its key. Some days after this, the Shaykh said to me, "O my son, I have somewhat to propose to thee, wherein I trust thou wilt do my bidding." Quoth I, "What is it?" Quoth he, "I am a very old man and have no son; but I have a daughter who is young in years and fair of favour and endowed with abounding wealth and beauty. Now I have a mind to marry her to thee, that thou mayst abide with her in this our country, and I will make thee master of all I have in hand, for I am an old man and thou shalt stand in my stead." I was silent for shame and made him no answer, whereupon he continued, "Do my desire in this, O my son, for I wish but thy weal; and if thou wilt but do as I say, thou shalt have her at once and be as my son; and all that is under my hand or that cometh to me shall be thine. If thou have a mind to traffic and travel to thy native land, none shall hinder thee, and thy property will be at thy sole disposal; so do as thou wilt." "By Allah, O my uncle," replied I, "thou art become to me even as my father, and I am a stranger and have undergone many hardships: while for stress of that which I have suffered, naught of judgment or knowledge is left to me. It is for thee, therefore, to decide what I shall do." Hereupon he sent his servants for the Kazi and the witnesses, and married me to his daughter, making for us a noble marriage-feast[2] and high festival. When I went in to her, I found her perfect in beauty and loveliness, and symmetry and grace, clad in rich raiment and covered with a profusion of ornaments and necklaces and other trinkets of gold and silver and precious stones, worth a mint of money, a price none could pay. She pleased me and we loved each other; and I abode with her in all solace and delight of life till her father was taken to the mercy of Allah Almighty. So we shrouded him and buried him, and I laid hands on the whole of his property, and all his servants and

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1 This is the recognised formula of Moslem sales.

2 Arab. "Walimah"; like our wedding-breakfast, but a much more ceremonious and important affair.





No. 32.

The 7th Voyage of Sindbad the Seaman.

"He took me on his back and flew up with me so high in air, that I heard the angels glorifying God."

slaves became mine. Moreover, the merchants installed me in his office, for he was their Shaykh and their Chief; and none of them purchased aught but with his knowledge and by his leave. And now his rank passed on to me. When I became acquainted with the townsfolk, I found that at the beginning of each month they were transformed, in that their faces changed and they became like unto birds, and they put forth wings, wherewith they flew unto the upper regions of the firmament and none remained in the city save the women and children; and I said in my mind, "When the first of the month cometh, I will ask one of them to carry me with them, whither they go." So when the time came and their complexion changed and their forms altered, I went in to one of the townsfolk and said to him, "Allah upon thee! carry me with thee, that I might divert myself with the rest and return with you." "This may not be," answered he; but I ceased not to solicit him and I importuned him till he consented. Then I went out in his company, without telling any of my family[1] or servants or friends, and he took me on his back and flew up with me so high in air, that I heard the angels glorifying God in the heavenly dome, whereat I wondered and exclaimed, "Praised be Allah! Extolled be the perfection of Allah!" Hardly had I made an end of pronouncing the Tasbíh—praised be Allah!—when there came out a fire from heaven and all but consumed the company; whereupon they fled from it and descended with curses upon me and, casting me down on a high mountain, went away, exceeding wroth with me, and left me there alone. As I found myself in this plight, I repented of what I had done, and reproached myself for having undertaken that for which I was unable, saying, "There is no Majesty and there is no Might, save in Allah, the Glorious, the Great! No sooner am I delivered from one affliction than I fall into a worse." And I continued in this case knowing not whither I should go, when lo! there came up two young men, as they were moons, each using as a staff a rod of red gold. So I approached them and saluted them; and when they returned my salam, I said to them, "Allah upon you twain; who are ye and what are ye?" Quoth they, "We are of the servants of the Most High Allah, abiding in this mountain"; and, giving me a rod of red gold they had with them, went their ways and left me. I walked on along the mountain-ridge staying my steps with the staff and pondering the case of the two youths, when behold, a

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1 *i.e.* his wife (euphemistically). I remember an Italian lady being much hurt when a Maltese said to her, "Mia moglie—con rispetto parlando" (my wife, saving your presence). "What," she cried, "he speaks of his wife as he would of the sweepings!"

serpent came forth from under the mountain, with a man in her[1] jaws, whom she had swallowed even to below his navel, and he was crying out and saying, "Whoso delivereth me, Allah will deliver him from all adversity!" So I went up to the serpent and smote her on the head with the golden staff, whereupon she cast the man forth of her mouth.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Sixty-sixth Night,

She said, It hath reached me, O auspicious King, that Sindbad the Seaman thus continued:—When I smote the serpent on the head with my golden staff she cast the man forth of her mouth. Then I smote her a second time, and she turned and fled; whereupon he came up to me and said, "Since my deliverance from yonder serpent hath been at thy hands, I will never leave thee, and thou shalt be my comrade on this mountain." "And welcome," answered I; so we fared on along the mountain, till we fell in with a company of folk, and I looked and saw amongst them the very man who had carried me and cast me down there. I went up to him and spake him fair, excusing myself to him and saying, "O my comrade, it is not thus that friend should deal with friend." Quoth he, "It was thou who well-nigh destroyed us by thy Tasbih and thy glorifying God on my back." Quoth I, "Pardon me, for I had no knowledge of this matter; but, if thou wilt take me with thee, I swear not to say a word." So he relented and consented to carry me with him, but he made an express condition that, so long as I abode on his back, I should abstain from pronouncing the Tasbih, or otherwise glorifying God. Then I gave the wand of gold to him whom I had delivered from the serpent and bade him farewell, and my friend took me on his back and flew with me as before, till he brought me to the city and set me down in my own house. My wife came to meet me, and saluting me gave me joy of my safety and then said, "Beware of going forth hereafter with yonder folk, neither consort with them, for they are brethren of the devils, and know not how to mention the name of Allah Almighty; neither worship they Him." "And how did thy father with them?" asked I; and she answered, "My father was not of them, neither did he as they; and as now he is dead methinks thou hadst better sell all we have and with the price buy merchandise and journey to thine own country and people, and I with thee; for I care not to tarry in this city, my

1 The serpent in Arabic is mostly feminine.

father and my mother being dead." So I sold all the Shaykh's property piecemeal, and looked for one who should be journeying thence to Bassorah that I might join myself to him. And while thus doing I heard of a company of townsfolk who had a mind to make the voyage, but could not find them a ship; so they bought wood and built them a great ship wherein I took passage with them, and paid them all the hire. Then we embarked, I and my wife, with all our moveables, leaving our houses and domains and so forth, and set sail, and ceased not sailing from island to island and from sea to sea, with a fair wind and a favouring, till we arrived at Bassorah safe and sound. I made no stay there, but freighted another vessel and transferring my goods to her, set out forthright for Baghdad-city, where I arrived in safety, and entering my quarter and repairing to my house, forgathered with my family and friends and familiars and laid up my goods in my warehouses. When my people who, reckoning the period of my absence on this my seventh voyage, had found it to be seven and twenty years, and had given up all hope of me, heard of my return, they came to welcome me and to give me joy of my safety; and I related to them all that had befallen me; whereat they marvelled with exceeding marvel. Then I forswore travel and vowed to Allah the Most High I would venture no more by land or sea, for that this seventh and last voyage had surfeited me of travel and adventure; and I thanked the Lord (be He praised and glorified!), and blessed Him for having restored me to my kith and kin and country and home. "Consider, therefore, O Sindbad, O Landsman," continued Sindbad the Seaman, "what sufferings I have undergone and what perils and hardships I have endured before coming to my present state." "Allah upon thee, O my lord!" answered Sindbad the Landsman, "pardon me the wrong I did thee.[1]" And they ceased not from friendship and fellowship, abiding in all cheer and pleasures and solace of life, till there came to them the Destroyer of delights and the Sunderer of societies, and the Shatterer of palaces and the Caterer for cemeteries, to wit, the Cup of Death, and glory to be the Living One who dieth not[2]!"

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1 *i.e.* in envying his wealth, with the risk of the evil eye.

2 I subjoin a translation of the Seventh Voyage from the Calc. Edit. of the Two Hundred Nights which differs in essential points from the above. All respecting Sindbad the Seaman has an especial interest. In one point this world-famous tale is badly ordered. The most exciting adventures are the earliest, and the falling off of the interest has a somewhat depressing effect. The Rukh, the Ogre, and the Old Man o' the Sea should come last.

THE SEVENTH VOYAGE OF SINDBAD THE SEAMAN[1]

(According to the version of the Calcutta Edition).

Know, O my brothers and friends and companions all, that when I left voyaging and commercing, I said in myself, "Sufficeth me that hath befallen me"; and I spent my time in solace and pleasure. One day as I sat at home, plying the wine-cup with my friends, there came a knock at the door and when the porter opened, a page entered and said, "The Caliph biddeth thee to him." I went with him to the King's majesty and kissed ground and saluted him; whereupon he welcomed me and entreated me with honour and said, "O Sinbad, I have an occasion for thee: wilt thou do it?" So I kissed his hand and asked him, saying, "O my lord, what occasion hath the master for the slave?" whereto he answered me, "I am minded that thou travel to the King of Sarandib and carry to him our writ and our gift, for that he hath sent to us a present and a letter." I trembled at these words and rejoined, "By Allah the Omnipotent, O my lord, I have taken a loathing to wayfare, and when I hear the words 'Voyage' or 'Travel,' my limbs tremble for what hath befallen me of hardships and horrors. Indeed I have no desire whatever for this; more by token as I have bound myself by oath not to quit Baghdad." Then I informed the Caliph of all I had passed through from first to last, and he marvelled with exceeding marvel and said, "By the Almighty, O Sindbad, from ages of old such mishaps as happened to thee were never known to happen to any, and thou dost only right never even to talk of travel. For our sake, however, thou wilt go this time and carry our present and our letter to him of Sarandib; and Inshallah—by God's leave!—thou shalt return quickly; and on this wise we shall be under no obligation to the said King." I replied that I heard and obeyed, being unable to oppose his command, so he gave me the gifts and the missive, with money to pay my way, and I kissed hands and left the presence. Then I dropped down from Baghdad to the Gulf, and with other merchants embarked, and our ship sailed before a fair wind many days and nights till, by Allah's aid, we reached the island of Sarandib. As soon as we had made fast we landed, and I took the present and the letter; and going on with them to the King, kissed ground

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1 This Seventh Voyage corresponds with that in the Calc. Edit. which Mr. Payne has also translated in "Tales from the Arabic," iii. 224—235.

before him. When he saw me, he said, "Well come, O Sindbad! By Allah Omnipotent we were longing to see thee, and glory be to God who hath again shown us thy face!" Then taking me by the hand he made me sit by his side, rejoicing, and he welcomed me with familiar kindness again and entreated me as a friend. After this he began to converse with me and courteously addressed me and asked, "What was the cause of thy coming to us, O Sindbad?" So after kissing his hand and thanking him I answered, "O my lord, I have brought thee a present from my master, the Caliph Harun al-Rashid"; and offered him the present and the letter which he read and at which he rejoiced with passing joy. The present consisted of a mare worth ten thousand ducats, bearing a golden saddle set with jewels; a book; a sumptuous suit of clothes and an hundred different kinds of white Cairene cloths and silks of Suez,[1] Cufa and Alexandria; Greek carpets and an hundred maunds[2] weight of linen and raw silk. Moreover, there was a wondrous rarity, a marvellous cup of chrystal of the time of the Pharoahs, a finger breadth thick and a span wide, middlemost of which was the figure of a lion faced by a kneeling man grasping a bow with arrow drawn to the very head, together with the food-tray[3] of Sulayman the son of David (upon whom be the Peace!). The missive ran as follows:—Peace from King Al-Rashid, the aided of Allah (Who hath vouchsafed to him and his forefathers noble rank and wide-spread glory), be on the fortunate Sultan. But after. Thy letter came to our hands and we rejoiced thereat; and we have sent the book entituled "Delight of the Intelligent and for Friends the Rare Present,[4]" together with sundry curiosities suitable for Kings; so do thou favour us by accepting them: and the Peace be upon thee! Then the King lavished upon me much wealth and entreated me with all honour; so I prayed for him and thanked him for his munificence. Some days after, I craved his leave to depart, but could not obtain it except by great pressing, whereupon I farewelled him and fared forth from his city, with merchants and other

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1 Arab. "Al-Suways: this successor of ancient Arsinoë was, according to local tradition, founded by a Santon from Al-Sús in Marocco who called it after his name "Little Sús" (the wormlet).

2 Arab. "Mann," a weight varying from two to six pounds: even this common term is not found in the tables of Lane's Mod. Egyptians, Appendix B. The "Maund" is a well-known Anglo-Indian weight.

3 This article or rather the table is supposed to have been found by the Arab conquerors of Spain during the sack of Toledo, and presented to the Omniade Al-Walid bin Abd al-Malik (A.D. 705—716).

4 Apparently a fancy title.

companions, homewards-bound without any desire for travel or trade. We continued voyaging and coasting along many islands; but, when we were half-way, we were surrounded by a number of canoes, wherein were men like devils armed with bows and arrows, swords and daggers; habited in mail-coats and other armoury. They fell upon us and wounded and slew all who opposed them; then, having captured the ship and her contents, carried us to an island, where they sold us at the meanest price. Now I was bought by a wealthy man who, taking me to his house, gave me meat and drink and clothing and treated me in the friendliest manner; so I was heartened and I rested a little. One day he asked me, "Knowest thou any art or craft?" and I answered him, "O my lord, I am a merchant and know nothing but trade and traffic." "Dost thou know," rejoined he, "how to use bow and arrow?" "Yes," replied I, "I know that much." Thereupon he brought me a bow and arrows and mounted me behind him upon an elephant: then he set out as night was well nigh over, and passing through a forest of huge growths, came to a tall and sturdy tree up which he made me climb. Then he gave me the bow and arrows, saying, "Sit here now, and when the elephants troop hither in early morning, shoot at them; belike thou wilt hit one; and, if he fall, come and tell me." With this he left me. I hid myself in the tree, being in sore terror and trembled till the sun arose; and, when the elephants appeared and wandered about among the trees, I shot my arrows at them and continued till I had brought down one of them. At eventide I reported my success to my master, who delighted in me and entreated me with high honour; and next morning he removed the slain elephant. In this wise I continued, every morning shooting an elephant which my master would remove till, one day, as I was perched in hiding on the tree there came on suddenly and unexpectedly an innumerable host of elephants whose screaming and trumpeting were such that meseemed the earth trembled under them for the din. All surrounded my tree, whose girth was some fifty cubits,[1] and one enormous monster came up to it and winding his trunk round the bole haled it up by the roots, and cast it to the ground. I fell down fainting amongst the beasts, when the monster elephant wound his trunk about me and setting me on his back, went off with me, the others accompanying us. He carried me, still a-swoon, till he reached the

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1 The island is evidently Ceylon, long famed for elephants, and the tree is the well-known "Banyan" *(Ficus Indica)*. According to Linschoten and Wolf, the elephants of all lands do reverence and honour to those of Ceylon.

place for which he was making, when he rolled me off his back and presently went his ways followed by the others. So I rested a little; and, when my terror had subsided, I looked about me and I found myself among the bones of elephants, whereby I concluded that this was their burial-place, and that the monster elephant had led me thither on account of the tusks.[1] So I arose and walked a whole day and night till I arrived at the house of my master, who saw my colour changed by stress of affright and famine. He rejoiced in my return and said to me, "By Allah, thou hast made my heart sore! I went when thou wast missing and found the tree torn up and thought that the elephants had slain thee. Tell me how it was with thee." I acquainted him with all that had betided me; whereat he wondered greatly, and rejoiced and at last asked me, "Dost thou know the place?" whereto I answered, "Yes, O my master!" So we mounted an elephant and fared until we came to the spot; and when my master beheld the heaps of tusks he rejoiced greatly; then carrying away as many as he wanted he returned with me home. After this, he entreated me with increased favour and said, "O my son, thou hast shown us the way to great gain, wherefore Allah requite thee! Thou art freed for the Almighty's sake and before His face! The elephants used to destroy many of us on account of our hunting them for their ivories and scrivellos; but Allah hath preserved thee from them, and thou hast profited us by the heaps to which thou hast led us." "O my master," replied I, "God free thy neck from the fire! And do thou grant me, O my master, thy gracious leave to return to my own country." "Yes," quoth he, "thou shalt have that permission. But we have a yearly fair, when merchants come to us from various quarters to buy up these ivories. The time is drawing near; and, when they shall have done their business, I will send thee under their charge and will give thee wherewithal to reach thy home." So I blessed and thanked him and remained with him, treated with respect and honour, for some days, when the mer-

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1 "Tusks" not "teeth," which are not valued. As Hole remarks, the elephants of Pliny and Sindbad are equally conscious of the value of ivory. Pliny (viii. 3) quotes Herodotus about the buying of ivories and relates how elephants, when hunted, break their "cornua" (as Juba called them) against a tree trunk by way of ransom. Ælian, Plutarch, and Philostratus speak of the linguistic intelligence and religious worship of the "half-reasoner with the hand," which the Hindus term "Háthi" = unimanus. Finally, Topsell's Gesner (p. 152) makes elephants bury their tusks, "which commonly drop out every tenth year." In Arabian literature the elephant is always connected with India.

chants came, as he had foretold, and bought and sold and bartered; and when they had made their preparations to return, my master came to me and said, "Rise and get thee ready to travel with the traders en route to thy country." They had brought a number of tusks, which they had bound together in loads and were embarking them, when my master sent me with them, paying for my passage and settling all my debts; besides which he gave me a large present in goods We set out and voyaged from island to island till we had crossed the sea and landed on the shores of the Persian Gulf, when the merchants brought out and sold their stores. I also sold what I had at a high profit; and I bought some of the prettiest things in the place for presents, and beautiful rarities and everything else I wanted. I likewise bought for myself a good hackney, and we fared forth and crossed the deserts from country to country till I reached Baghdad. Here I went in to the Caliph, and after saluting him and kissing hands, informed him of all that had befallen me; whereupon he rejoiced in my safety and thanked Almighty Allah; and he bade my story be written in letters of gold. I then entered my house and met my family and brethren; and such is the end of the history that happened to me during my seven voyages. Praise be to Allah, the One, the Creator, the Maker of all things in Heaven and Earth!——Now when Shahrazad had ended her story of the two Sindbads, Dinarzad exclaimed, "O my sister, how pleasant is thy tale and how tasteful! How sweet and how grateful!" She replied, "And what is this compared with that I could tell thee to-morrow night?" Quoth the King, "What may it be?" And she said:—It is a tale touching

END OF VOL. IV.




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